

PURGATORY,
TRANSUBSTANTIATION & THE MASS,

EXAMINED BY THE LIGHT OF

HOLY SCRIPTURE, RIGHT REASON AND CHRISTIAN
ANTIQUITY;

THREE SERMONS
PREACHED ON THE FIRST, SECOND AND THIRD SUNDAYS IN
ADVENT, 1862,

BY THE
REV. HENRY ROE, B. A.,

CURATE OF ST. MATTHEW'S FREE CHAPEL, QUEBEC.

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ADVERTISEMENT.

The following are the circumstances under which these sermons are printed. The Rev. Dr. Cahill, a Romish controversialist of some fame, visited Quebec, and gave a series of public lectures in the Music Hall. The first two lectures were on scientific subjects, and were followed by three controversial lectures, addressed to Protestants, upon Purgatory, Transubstantiation and the Mass. Dr. Cahill's addresses having been heard by many church-people, and moreover reported at much length in the newspapers, I was requested by several members of my congregation to lay before them the grounds on which the Anglican Church rejects the distinctive teaching of the Church of Rome on those points. I did so in these sermons. The request for their publication is so general, and urged upon me by so many on whose judgment I rely, that I do not feel at liberty to refuse.

QUEBEC, ADVENT. 1862.

The present adherents of the Church of Rome are not, in my judgment, Catholics. We are the Catholics. We can prove that we hold the doctrines of the primitive Church for the first three hundred years. The Council of Trent made the Papists what they are.

The course of Christianity and the Christian Church may not inaptly be likened to a mighty river, which filled a wide channel, and bore along with its waters mud, and gravel, and weeds, till it met a great rock in the middle of its stream. By some means or other, the water flows purely, and separated from the filth, in a deeper and narrower course on one side of the rock, and the refuse of the dirt and troubled water goes off on the other in a broader current, and then cries out, "*We are the river!*"

A person said to me lately, "But you will, for civility's sake, call them *Catholics*, will you not?" I answered that I would not; for I would not tell a lie upon any, much less upon so solemn an occasion. The adherents of the Church of Rome, I repeat, are not *Catholic* Christians.—S. T. COLERIDGE, *Table Talk*, April 29, 1823.

PURGATORY.

HEBREWS, ii. 14, 15.

"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself, likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage."

This is one of the most consoling passages in the blessed Bible. God the Son took upon Him our flesh and blood for a two-fold purpose; that through His own death He might destroy him that had the power of death, that is the devil, and *deliver them who through fear of death were all their lifetime subject to bondage.*

My brethren, we—Christians though we are—know something in our own experience of what it is to be subject to bondage through the fear of death. The fear of death—the fear of what is beyond the grave—is a bitter thing. The Gospel that announces to us deliverance from it, is a Gospel of joy indeed. Alas! that we should see a large section of the disciples of the Saviour reduced under slavery to a fear of death *worse* than that from which He came to set "the children" free. For, can they be said to be delivered from the fear of death, who are taught that after death they must go into a place of punishment, where in fire they will be tormented for their sins until they have paid the uttermost farthing? No. It has been said*—and of *them*, with such a fear of death before their eyes, it is emphatically true,—that "as long as the grave exists, they do penance their whole lives."

* Rev. Dr. Cahill's Lecture on Purgatory.

In preaching upon the subject of Purgatory at this time I do not address myself to those my fellow Christians. That would be going out of the way of my duty, which is to minister to you. My heart's desire and prayer to God for them is, that their eyes may be opened to understand that the blood of Christ is the true, the only Purgatory, and that it cleanseth from all sin! Much less do I desire to send you, my brethren, home triumphing over them, and vaunting your own exemption from their errors. I would to God that you would rather consider how vastly better you ought to be than you are, with all the light and all the privileges you enjoy. For when we look at them, and see their unity, their obedience, their zeal in propagating what they think the true faith, their constancy and earnestness in using the means of grace which they possess, ought we not to feel ashamed?—No, far be proud, boastful thoughts from us. This is Advent Sunday, with its solemn warnings that the coming of the Lord, judgment, heaven and hell are drawing nigh. It becomes us, then, to be in *earnest* about our fitness for meeting our Lord—to have our hearts filled, not with proud thoughts of fancied superiority, and with bitter controversy, but with a deep sense of the reality of things unseen, with lowliness and meekness, and with a yearning love for all mankind.

That love obliges you to be “always ready to give to every man that asketh you, *a reason of the hope that is in you.*” It is, therefore, your duty to know the truth, as it is my duty to guard you against error. And as the Romish doctrine of Purgatory has lately been publicly vaunted among us, on the platform and in the press, as reasonable, scriptural and catholic, nay more—strange as the language was—as ‘a beautiful doctrine,’ I take advantage of the challenge to set before you the grounds on which the Anglican Branch of the Catholic Church, in which it is our happiness to find our place as Catholic Christians, declares it to be a “fond thing, vainly invented, grounded upon no warranty of Scripture, but rather repugnant to the word of God.”*

I shall first state the doctrine as held and taught by the Church of Rome, then examine the arguments

* Art. xxii.

brought forward to support it, and finally place before you the teaching of the true Catholic Church as to the state and condition of the blessed dead.

The Romish doctrine of Purgatory stated.

First, then, what does the Church of Rome teach on the subject of Purgatory? According to a recent statement, * "Purgatory is a place of punishment in the other world, where some souls have to suffer for a time before they can enter heaven." But let us look at the authorized teaching of the Church of Rome herself.

The Council of *Trent* (A. D. 1545,) decreed that "there is a Purgatory, and the souls there detained are aided by the suffrages of the living, and, above all, by the acceptable sacrifice of the altar." † The *Catechism* ‡ of the Council of *Trent* goes farther into the point and says, "There is a Purgatorial *Fire*, in which the souls of the *pious*, being *tormented* for a certain time, are expiated in order that an entrance may be open to them into their eternal home, into which nothing defiled enters." In the *Douay Catechism* is a still fuller exposition of the doctrine—"Whither go such as die in *mortal* sin? To Hell, to all eternity. Whither go such as die in *venial* sin, or not having fully satisfied for the punishment due to their mortal sins? To Purgatory, *till they have made full satisfaction for them*, and then to Heaven."

With respect to this distinction of temporal and eternal punishment as due to sin, the Council of *Trent* decreed as follows :

"If any one shall say, that, after the grace of justification received, unto every penitent sinner the guilt is so remitted, and the penalty of eternal punishment so blotted out, that there remains not any penalty of temporal punishment to be discharged either in this world or in the next or in Purgatory, before the entrance to the Kingdom of Heaven can be laid open to him, let him be anathema." §

As to the nature of the torments of Purgatory, St. Thomas Aquinas taught that "it is *the very same fire that torments the damned in Hell and the just in Purgatory.*" || Cardinal Bellarmine—the great Champion of

* Rev. Dr. Cahill. † Session xxv, ad init. ‡ Pt. i. Art: 5, § 5.

§ Sess. vi., Can. 30.

|| In 4 Sent: dist. 21, qu. 1, art. 1.

Rome,—in his learned defence of Purgatory, confesses that “*almost all their divines teach that the damned and the souls in Purgatory are tormented in the same fire and in the same place ;*”^{*} and he gives it as his own opinion that “the situation of Purgatory, in which souls are cleansed, is adjacent to that in which the damned are punished and that it is a subterraneous place”—and *Dens* states that “Purgatory is situated under the earth, contiguous to Hell.”

We gather, then, the following to be the authorized doctrine of Rome on this point :—

1. That there are two kinds of sins—mortal and venial. Mortal sins are such as merit eternal punishment. Venial sins are slight offences, or sins in trifling matters, which are in themselves pardonable without an express act of God, and do not merit eternal death ; but they deserve *some* punishment, which they must receive in this world or in Purgatory. They also teach that to mortal sins there are two penalties attached by God, namely, eternal damnation and temporal punishment.

2. That all Christians who die in mortal sin are immediately consigned to hell, from which there can be no deliverance.

3. That God’s true servants—penitent believers—are forgiven, by the Priest’s absolution, the eternal punishment of their sins, which was all that Christ died to expiate ; but that the temporal punishment of *mortal* sins, and *all* the punishment of venial sins God’s true servants must undergo themselves, by voluntary penance here (which, however, may be commuted by an indulgence) and by suffering hereafter in Purgatory, until the uttermost farthing is paid.

4. That souls in Purgatory are helped (that is their debt is paid in part or in full) by the alms and prayers of the faithful, and especially by the offering of masses.

Then, as to the moral condition of souls in Purgatory, the Romish Divines hold,†

5. That souls in Purgatory become neither better nor worse, neither sin, nor add to their good works ; they are one and all, perfect in love and ready for Heaven, were it not for this debt, which hangs about them as so

^{*} De Purgat., Lib. 2, cap. 6. [†] Ibid. Lib. ii. cap. 4.

much rust or dross, which may at any moment be entirely purged away by the application of the appointed external remedies. Morally and spiritually, the souls in Purgatory are as good and as fit for Heaven, and as sure of it at last, as those who are already there. The *sole* reason of the appointment of Purgatory is for a *satisfaction* to God's *justice*.

This is the doctrine of Purgatory, as taught by the Church of Rome and her great divines.

You will remark, brethren,—and doubtless many will have heard it with surprise,—that the Romish doctrine is that none but *faithful Christians* go to Purgatory. Those who are washed in the blood of Christ and at peace with God, and whose sins are fully and freely forgiven,—none but these go to Purgatory, and all these or nearly all, do go there for a longer or shorter time. They do not go there to be made better, for they are made perfect in a moment at their death and are quite fit for Heaven, but simply to suffer punishment, to pay the debt to God's justice which Christ our Saviour left unpaid; and the torments they there endure, are, according to Cardinal Bellarmine,* “horrible and far worse than anything in this life.”

This is that doctrine, which we have lately been told is a *beautiful* doctrine, and the proofs of which, as alleged by its defenders, I proceed now, in the first place, to examine.

ALLEGED PROOFS OF THE ROMISH PURGATORY.

‘The Jews believed in a Purgatory, and our Lord did not contradict it.’

I. The first argument offered to us is, ‘That the Jews of our Lord’s day believed in a purgatory, and that as our Lord did not, so far as we read in the Gospels, *contradict* it, therefore it must be true.’

This is certainly a very extraordinary argument. The fact alleged—that the Jews of our Lord’s day believed in Purgatory—I utterly deny. But even supposing they did, are we to accept as articles of our Christian Faith all the Jewish fables and traditions of our Lord’s day,

* *Pœnas Purgatorii esse atrocissimas, et cum illis nullas pœnas hujus vitæ comparandas docent constanter patres. Bellarm: De Purg. li. 14.*

which we are not expressly told that He contradicted? Was this the meaning of our Saviour when He said to the Jewish Scribes and Doctors of the Law, "Why do ye transgress the commandment of God by your traditions?"* Does He encourage us to this when He says to them again, "Ye have made the commandments of God of none effect by your traditions,"† and again, "In vain do they worship Me, teaching for doctrines the commandments of men?"‡ Does the Lord Jesus ever in one single instance refer to Jewish traditions, of doctrine or practice, with approval? Does He not always call the people and the priests back from their traditions to the written word of God?§ Does not St. Paul, too, expressly warn Timothy against giving heed to the fables and traditions and endless genealogies of the Jews? "Refuse profane and old wives' fables."|| And to Titus, "Rebuke them sharply that they may be sound in the faith, not giving heed to Jewish fables and traditions of men, which turn from the truth."¶ The Jews of our Lord's day seem to have believed in the transmigration of souls,** and our Lord does not contradict it,—must it therefore be true? This mode of establishing an article of the faith, if not convincing, has at least the merit of novelty.†*

Meantime no proof is offered to us that the Jews did believe in any such place as Purgatory, and for a very good reason, because nothing authentic is known as to what they thought on this and kindred subjects. We gather from the New Testament that they were altogether unsettled on these points. They had no fixed or authoritative belief as to the state of the soul after death, a large and influential party, the Sadducees, even holding that the soul perished with the body. They were all in darkness with respect to what was beyond the grave; and therefore our Lord is said to have "brought life and immortality to light through the Gospel."†*

* St. Matt. xv. 3. † St. Mark, vii. 13. ‡ St. Matt. xv. 9.

§ See e.g., St. Luke x. 26, St. Mark xi. 17, St. John x. 34, St. Mark xii. 10, and especially St. Mark xii. 24.

|| 1 Tim. iv. 7.

¶ Titus, i. 14. See also Col. ii. 8-23. ** St. John, ix. 1-3.

†* So I thought when I wrote the sermon, but I find on referring to modern Romanist writers that it is a standard Romish argument.

†* 2. Tim. i. 10.

This first argument, then, is not convincing, and we may pass it by.

Proofs alleged from Holy Scripture in support of Purgatory.

II. Next, Rome appeals to the Holy Scriptures, and now we are on safe and stable ground ; if she can prove to us her Purgatory from the Scriptures we will yield.

And here I may remind you, in passing, of the vantage ground on which we, of this day, stand, because we know all that can be said on the subject, and nothing new can be brought forward. There have been giants on both sides of the controversy between us and Rome—giants of learning, reason and eloquence. All Scripture, all antiquity, have been thoroughly ransacked for arguments.

The great Cardinal Bellarmine, at the end of the sixteenth century, produced out of the Scriptures 19 texts in support of Purgatory. Seventeen of these, however, he confesses to be only *probable* arguments, and certainly they are very strange proofs to our ears, as for example this text from the 38th Psalm, "O Lord rebuke me not in thy wrath, neither chastise me in thy hot displeasure"—by *wrath* is meant hell, by *hot displeasure*, Purgatory ! Or this again, Ps. 66. 12, "We went through *fire* and through *water*, but thou broughtest us out into a wealthy place." *Water* is baptism, *fire* is Purgatory.

Alex. Natalis, another eminent Romish Doctor, who wrote a few years after Bellarmine, rejects utterly seventeen out of these nineteen texts, thus venturing to allege only two. Most Romish writers, however, claim a third. Three texts, then, remain for us to examine, two of which only are from the Holy Scriptures, the third being from the Apocryphal Second Book of Maccabees. Is not this, brethren, remarkable ? Out of the whole blessed Bible—and it is not a small 'book—many of the greatest Romish writers venture to allege only *two*, and some of the most eminent of them only *one single text* of Scripture to support this most extraordinary doctrine !

Let us look first at the passage from the Apocrypha ; and let me tell you, in passing, why we do not acknowledge the Apocrypha to be inspired Scripture. Not, as was

lately said here,* 'simply because it praises a suicide,' but, first, because the Jews, to whom God committed and from whom the Christian Church received the oracles of God, and who kept them and still keep them faithfully pure and uncorrupt, never admitted the Apocryphal books among the inspired Scriptures; and, secondly, because no part of the Christian Church ever admitted them, until they were declared to be inspired Scripture by the Romish Council of Trent, in the year 1546. They were utterly unknown to the Jews, and in fact are not so much as *mentioned* by any writer for several centuries after Christ. This is why the Anglican Church, holding with the pure ancient Church, never has admitted the Apocryphal books into the canon of Scripture.

Nevertheless, let us look into this text from the second book of Maccabees. The book professes to be an abridgment of another larger work, and the author modestly apologizes for not having done it better. The passage is this. The author relates † that Judas Maccabeus, the Jewish General, when he went to bury the dead, after one of his battles, "found under the coats of every one of them that had been killed things consecrated to the idols of the Jamnites," and if so, these men must have died in the mortal sin of idolatry. Hereupon, Judas and all his men betook themselves to prayer and besought God that the sin might wholly be put out of remembrance.

"Besides that, noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver he sent it to Jerusalem to offer a sin offering."

This is the History; and if the writer had stopped here and only given us these facts, we should have understood that the prayers and offerings of Judas and his men were to beseech God not to punish *the living*, that is, the whole nation, for this sin of idolatry. But the compiler of the book goes on to say that Judas

"Did therein very well and honestly in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

* By Rev. Dr. Cahill.

† 2. Maccab. xii, 39-45.

And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead that they might be delivered from sin."

Now, the author of this book, writing probably several hundred years after the event, and probably more than an hundred after the temple was destroyed, explains what Judas did in this way. But he was evidently mistaken, for we know that the law of Moses allowed of no sacrifices for the sin of idolatry and no sacrifices for the dead. But let us pass that by, and suppose that Judas really did send and offer a sacrifice for those dead men, yet, surely, this will never prove the Romish Purgatory.

For, first, those men died in *mortal sin*, and according to Rome, went undoubtedly and directly to Hell.

And, secondly, the prayers and sacrifices were not for deliverance from Purgatory but for *the resurrection* in the last day of those that were slain.

And, thirdly, it is absolutely impossible the passage should speak of Purgatory, because there was as yet, according to the Church of Rome, no such place in existence, and therefore these soldiers could not be there.

This, I hope, is a sufficient reply to this first passage.

We come now at length to Holy Scripture. And the first of the two passages which they allege is from the XIIth of St. Matthew, where our Saviour, speaking of the sin against the Holy Ghost, tells us, that "*it shall not be forgiven, neither in this world, neither in the world to come.*" From this they argue, that when it is said that *this* one sin is not to be forgiven in the world to come, it is implied that *some* sins may be forgiven in the world to come; but as no sins can be forgiven after the day of Judgment, it must be in the time between death and judgment, and therefore it must be in Purgatory.

Now Bellarmine himself acknowledges that this argument is not sound according to the rules of logic, and any man's own good sense will tell him, on looking candidly at this text, that the phrase '*neither in this world, neither in the world to come*' is only a strong way of saying that the sin against the Holy

Ghost shall *never* be forgiven. But whatever meaning you give the text, how can it reasonably be alleged in proof of Purgatory? What has *the forgiveness of sins* to do with Purgatory? Purgatory is not a place where sins are *forgiven* but where they are *punished* with the greatest severity. Nay more, no one goes to Purgatory whose sins are not fully and freely forgiven, so far as God can forgive them. Christians are sent to Purgatory to suffer certain punishments which God has bound himself not to remit. This is the Romish Doctrine. How then can a text which speaks of *forgiveness* in the world to come prove that there is a place in the world to come where sins are *not* forgiven but *punished*—where the faithful Christian, already forgiven before he dies, must stay till he has expiated his own sins, and either by himself or others ‘paid the uttermost farthing?’ If there is a Purgatory, it certainly cannot be proved by this text. It is bad faith to allege a text which contradicts the doctrine it is brought to prove.

The third and last passage alleged in support of Purgatory is in the third Chapter of St. Paul’s first Epistle to the Corinthians, where, speaking of the Christian ministry, and warning the Corinthians against teachers of spurious doctrine, the Apostle says :

“As a wise master builder I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. If any man build upon this foundation, gold, silver, precious stones; wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon he shall receive a reward. If any man’s work shall be burned, he shall suffer loss; nevertheless, he himself shall be saved, yet so as by fire.”

Now the question is, what is ‘the fire’ that is to ‘try every man’s work?’ It is Purgatory, say *some* of the Romanists; but not all, for Cardinal Bellarmine says that the fire is *not* the fire of Purgatory; and Cardinal Bellarmine’s reasons to prove that the fire in this passage is not the fire of Purgatory are so good and so conclusive that I shall give them to you in his own words. He says,

“The fourth difficulty is, what is the *fire* which in the day of the Lord

* 1 Cor. iii. 10—15.

is to try every man's work? Some understand it to be the pains of Purgatory, but that cannot be truly said; *first*, because the fire of Purgatory, does not prove the works of those who build gold and silver, but the fire spoken of here shall prove every man's work what it is. *Secondly*, the Apostle clearly makes a distinction between the works and the workmen, but the fire of Purgatory, which is a real fire, cannot burn works, which are transitory actions and already past. *Lastly*, it would follow that all men even the most holy would pass through the fire of Purgatory, and be saved by fire, for all are to pass through the fire of which the Apostle speaks. But that all are to pass through the fire of Purgatory, and be saved by fire, is clearly false. It remains therefore that we should say that the Apostle here speaks of the fire of the severe and just judgment of God, which is not a 'purging or punishing fire but one that probes and examines.'

So far Cardinal Bellarmine.

"The day" here spoken of—"the day shall manifest it"—the Cardinal decides to be the day of judgment. With this exposition I entirely agree, for when the Scriptures speak of *the day*, or *the day of the Lord*, they always mean the day of judgment. Moreover it suits the passage. The Apostle says that "the day shall *manifest* every man's work," and the *day of judgment* shall certainly do so; God's sifting judgment shall make it plain to all the world whether the work was good or bad; just as fire tries gold, silver, precious stones, wood, hay, stubble in this world, burning up the wood, hay and stubble, but not injuring gold, silver or precious stones. This, then, is what the Apostle means. He tells us that Jesus Christ is the only true Foundation; but yet that builders, that is, Christian teachers or ministers, may build *ill* upon this true Foundation. If a workman *builds* upon that true Foundation, grounds his own faith and hope and leads others to ground theirs upon Jesus Christ,—but builds *ill* upon it, erects a superstructure of *unsound doctrine* upon it,—a crazy superstructure of Jewish Fables and traditions of men, his *work* will be *burnt up*,—the falsehood and folly of all his teaching will be made plain by the fire of God's judgment, and *he* will suffer *loss*, the loss of the *reward* of those who build *well* upon that Foundation. And although he himself will be saved because he has built on the true Foundation, by grounding his own faith and hope on Christ, yet it will be with difficulty, and as it were like a man who *escapes through the fire out of a burning house*. This is evidently the true interpretation of the passage;

and we can only wonder that any Romanist, after the lucid exposition of Cardinal Bellarmine, should ever venture to bring it forward again in support of Purgatory.

But Cardinal Bellarmine was only a fallible man, let us hear the infallible Church speaking.

The Church of Rome adopted a certain rule of interpretation of Holy Scripture at the Council of Trent—a rule very absurd in itself, but very useful to her opponents, for it prevents her champions from bringing forward a single text of Holy Scripture in support of any one of her errors. The creed of Pope Pius the Fourth contains the following oath which every Priest of the Church of Rome takes at his ordination: “*Nor will I ever take or interpret the Scriptures, otherwise than by the unanimous consent of the Fathers.*” Let us apply this rule to the texts we have been examining.—In the first place the Fathers, for many hundred years, are *unanimously* against admitting the Second Book of Maccabees into the canon of Scripture,—and, secondly, for the text in Corinthians, nearly all the most eminent of the Fathers agree in interpreting the *fire* there mentioned of the *fire of the last judgment day*. This is the interpretation of St. Jerome, St. Basil, St. Augustine, St. Gregory, St. Chrysostom, Theodoret, Theophylact, St. Ambrose, St. Anselm, Alcuin, Lactantius and others. So whatever sense *we* may choose to put upon those passages, the Church of Rome is bound *not* to allege them in proof of Purgatory.

Purgatory alleged to be reasonable. “There ought to be a Purgatory.”

III. There is not much ground, then, for Purgatory in *Holy Scripture*; let us pass on to *reason*. Perhaps reason and common sense will compel us, if we fairly listen to their voice, to believe in a Purgatory.

So it has been lately said,* that “the first argument in favour of Purgatory is that *there ought to be a Purgatory.*” Might we not fairly answer that, in so awful a matter, and one so intimately concerning our highest

* By Dr. Cahill.

interests, if there *is* a Purgatory, and if there is a way of deliverance from it, we *ought* to be told of it plainly in the Bible, and not left to reason it out for ourselves? And yet there is not a word in the Bible about Purgatory, or how we are to be delivered out of it, not a word about indulgences, not a word about prayers for the dead, or the sacrifice of the mass for the relief of souls in Purgatory—for this whole system of Purgatory, indulgences and masses for the dead, must stand or fall together.

So that this, remember, is what we are to discover by the light of reason,—or at least, which being once proposed to us our reason is to confirm:—

That there *ought* to be a Purgatory, and that to it all or nearly all the faithful servants of Christ ought to go—though they are washed in His blood and sanctified by His Spirit, and have died in His grace and favour, in love with God, and charity with all the world, and are morally and spiritually fit for Heaven—*ought* to go there to pay a debt of venial sins and temporal punishments, which God *ought not* to forgive, though He has promised to forgive them all their sins: that they *ought* to be there tormented for a time—it may be for hundreds of years—in a fire which inflicts on them dreadful torture, worse than anything in this life, *not* to make them better, but simply because God chooses that it shall be so; all this *ought* to be, for this is Purgatory.

Then, next, there *ought* to be indulgences, by which the good works which the Saints do *more than* they need to do for themselves, go into a Treasury and are applied to the souls in Purgatory at the Pope's discretion.

Then, there *ought* to be a way of delivering souls out of Purgatory *before* they pay the debt; and as God cannot forgive them and set them free, they *ought* to be assisted by the prayers and alms of good Christians on earth and especially by the sacrifice of the mass.

And one thing more *ought* to be—that is, that of the poor souls in Purgatory, those who were rich and prosperous here and have rich friends on earth *ought* to get out soon or at once if their friends are willing to pay enough, while those who were poor while here and leave poor friends only behind them, *ought* to be content to stay there the longer.

All this *ought* to be, we are told, and our reason and good sense ought to convince us of it. But to this I must demur. My reason, instructed by the light of Holy Scripture, goes against it all. It is all such a mass of contradictions to what even nature seems to teach me of God's goodness and justice and mercy, that my good sense revolts against it and pronounces it emphatically unreasonable.

But let us listen to the *reason* why there *ought* to be a Purgatory. "There *ought* to be a Purgatory," it is said,* "because it would be unjust to punish *an idle word* with hell. Can an idle word, be justly punished with Gods' everlasting anger? Impossible."

Now this is a very dangerous sort of argument, for if you push it a little farther, you may argue away hell altogether. It is also strangely contradictory to what the eloquent person who used it had said but a moment before. Arguing against an infidel, who is supposed to object that it was absurd to turn man out of Paradise for eating an Apple, it was answered, very justly, that "Adam's sin was a breach of all the Ten Commandments together, because it was an act of disobedience to Gods' command." But, is not *all* sin *disobedience to God's command*? Can *anything* be a *sin*, which is *not* disobedience to His command? Certainly not, nor would the Church of Rome say so. And yet if *an idle word* (whatever is meant by the expression), † is a *sin*—it is an act of disobedience to God, and is therefore as deserving of punishment as was the sin of Adam in Paradise.

I do not deny that some sins are more offensive to God than others, but I deny altogether the Romish distinction between venial and mortal sins—yet let us grant it for the sake of argument, and allow that good Christians may and do commit many sins which do not justly *deserve* eternal punishment;—there ought, it is argued, to be a third place where they may be pun-

* Rev. Dr. Cahill's lecture; the argument, however, is from Bellarmine.

† I find the sin of *an idle word*, with reference to S. Matt. xii, 36, cited in all Romish books as an instance of a venial sin which could not be justly punished with Hell. Yet the *idle word* against which our Lord was then denouncing God's just judgment, was the frightful blasphemy, "He hath Beelzebub, and by the Prince of the devils casteth he out devils." It is an unfortunate text for them, but a fair example of their habit of citing the *words* of scripture against its *sense*.

ished. But why so? "Because they deserve some punishment." Yes, all sin *ought* to be punished, but God *forgives* sin—and why may not our venial sins be forgiven as well as our mortal sins? If He forgives the greater why not the less? "Because (it is said,) God does not *choose* to forgive them. He chooses that you shall suffer for them." Yes, but this is the point to be *proved*, that God does not *choose* to forgive our venial sins. Prove this and we have nothing more to say. Meantime to *say*, that there *ought* to be a Purgatory where venial sins can be punished, proves nothing, until you make it clear that there are venial sins, and that God will not forgive them.

So much for the appeal to *Reason*.

Did the early Christian Fathers believe in Purgatory?

IV. Reason refusing to be convinced, and Scripture failing her, Rome appeals to *History*. She claims that this has always been the teaching of the Catholic Church from the beginning, and that it could not be so if it was not of apostolical and therefore of divine origin. But this is the weakest point in her defence of her Purgatory—her greatest doctors and ablest divines being compelled to acknowledge that it is not an ancient Catholic verity, but an invention of modern times.

The great Cardinal Bellarmine in a very learned treatise in defence of Purgatory appeals to the Fathers of the first 500 years, and quotes many passages from them—passages which, at first sight, seem to make strongly in his favor.* Will it be believed that Bellarmine, in a subsequent part of the very same work,† quotes some of the very same passages from five of the most eminent of the very same writers,‡ to prove that they were at variance with the doctrine of Purgatory and mistaken in their notion of it? Strange inconsistency! But so it is; and the explanation is this, that the Fathers, the Holy Scriptures, Reason are nothing to Romanists; whatever the existing church *says*, is true for the time—no matter how grossly the last utterance may contradict a former utterance, or the Fathers, or

* De Purgat. i, 10.

† De Purgat. ii. 1.

‡ Origen, St. Ambrose, St. Hilary, St. Jerome and Lactantius.

the Scriptures, or man's own reason and common sense. How hopeless, then, is it to contend with Romanists, when we are so widely separated as to what is the foundation of the faith! Ours is antiquity, theirs the existing Church; its infallibility their first principle. It is quite clear that the combined decisions of all the fathers, would not have a feather's weight with them against a decision of the Pope in council.

But Cardinal Bellarmine is not our only witness. Another learned Romish controversialist, Cardinal Fisher,* Bishop of Rochester in King Henry VIII's time, writing against Luther says: "Whoever reads the commentaries of the ancient Greek Fathers will find no mention, as far as I see, or the slightest possible, concerning Purgatory. Nay, even the Latin Fathers did not all at once, but only gradually enter into the truth of this thing. For some time it was unknown; it was but lately known to the Catholic Church. Then it was believed by some by little and little, partly from Scripture, and partly from Revelations."†

Polydore Vergil,‡ another eminent Roman Catholic writer, quotes Fisher's words, and confirms them, and adds, "The use of indulgences is but new and lately received among Christians, and they are not used by the Greeks to this day. As long as there was no care for Purgatory no man looked after indulgences, for the use of indulgences began after men had for a while trembled at the torments of Purgatory." And to quote only one other admission from a learned Romish writer, Alphonsus à Castro says:§ "There is scarcely any mention of Purgatory among the Fathers, especially

* Art. xviii contra Luther. quoted in Jer. Taylor's Dissuasive from Popery.

† "Partly from revelations," *i. e.*, pretended visions, apparitions and legends. Even the illustrious Bellarmine gravely cites these "revelations" as proofs of Purgatory, as for example, one from the life of St. Christina, "who died and came to life again," and in the meantime had seen Purgatory—"a dark and horrid place, filled with the souls of men. The torments which I there witnessed were too dreadful to describe."—With these stories the people are deluded, and fresh visions are always ready to sustain their faith, or rather, to keep their fears alive and their pockets open.

‡ Invent. rerum Lib. viii, Cap. 1. quoted by Bishop Taylor.

§ Lib. viii 'Indulg'. Lib. xii, 'Purgat.' pp. 578, 888. Bishop Taylor's Dissuasive, Book ii. Sect. 2.

among the Greek Fathers, and for this reason Purgatory is not believed by the Greek Church to this very day."

But these are negative testimonies from antiquity, let us hear a positive declaration as to the condition of the faithful departed. The great St. Ambrose, archbishop of Milan, writing towards the end of the fourth Century, on The Good or Advantage of Death, says :

"Death is every way a good. When our day shall arrive, we shall go where holy Abraham opens his arms to receive the poor, as he received Lazarus ; where they *rest*, who in this life endured heavy and sharp afflictions.... We shall go to those who sit down in the Kingdom of Heaven with Abraham and Isaac and Jacob, because when asked to supper they did not excuse themselves. We shall go thither, where there is a Paradise of delight, where Adam who fell among thieves, has forgotten to lament his wounds, where too the thief himself rejoices in the fellowship of the Kingdom of Heaven, *where are no clouds* ;—where no thunder, no lightning, no storm of wind, no darkness, no evening, no summer, no winter will vary the seasons. There will be no cold, hail, rain, nor the presence of this sun, moon or stars ; but the *brightness of light* will alone shine forth." *

Now I pause here. And if, according to the admissions of Romanists themselves, Purgatory was not known to the Primitive Church—if it was not known at all to the Latin or Romish Church for many hundred years—if the Romish Church never received it till the Council of Florence in the year 1432, and the Greek Church has never received it to this day—then, certainly, an appeal to History makes nothing in its favour. It is not an Apostolical doctrine—not primitive—not Catholic—but a novelty and an innovation.

The Catholic doctrine of the immediate happiness of the saved.

V. We have now examined the Romish defence of the doctrine of Purgatory. We have appealed to scripture in its favour—it is silent. We have appealed to reason—it rejects it. We have appealed to antiquity—it knew it not, its very defenders being the witnesses.

Let us now change places with them, and see what Catholic Christians have to say in their own defence, as holding the contradictory of it all. My appeal shall be to Scripture only. Antiquity,—the burial-places,†

* De Bono Mortis, 4, 12.

† The Catacombs of Rome,—excavations which extend very widely just outside the city,—were the hiding-places, the churches and the burial-places of the early Christians. They abound with inscriptions testi-

as well as the books of the ancient Christians,—are full of voices, witnessing to the immediate happiness of all who die in the Lord. The *History* of the Romish Purgatory is its most convincing refutation. But time would fail were I to try to set all the evidence before you. I confine myself to a very brief appeal to Holy Scripture.

I proceed, therefore, at once to show how entirely Purgatory is opposed to Holy Scripture and contradicted by it.

Romish distinctions of sins and punishments contradicted by the Scriptures.

And, first, as to the distinction of mortal and venial sins, and of temporal and eternal punishments as due to sin, we find not a word of Holy Scripture in support of it. We are told, in the simplest and broadest terms, that "sin is the transgression of the law,"* and that "the wages of sin is death."† Our Blessed Saviour tells us that not gross open acts only are sin, but sinful thoughts even—that an impure look is adultery, and a thought of hatred murder. He tells us that "except we repent, we shall perish,"‡ that "unless we become converted and like little children, we shall never enter into the Kingdom of Heaven."§ In a word, it is not so much what we have *done*, as what we *are* that God regards.

Again, the Blessed Saviour opens before us a new view of the love of God, telling us that God is not a God of hatred and wrath and vengeance, but a God of love, and that "God so *loved* the world—the lost, sinful, wicked world—that He gave His only Begotten Son, that whosoever believeth on Him should not perish, but should have everlasting life." He saith, "Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me *hath everlasting life*, and shall not come into condemnation *but is passed from death unto*

fyng to the faith of the early Church in the immediate joy and felicity of all who die in the Lord. Bishop Kip's *Catacombs*, and Mr. Burgon's *Letters from Rome* abundantly prove from those inscriptions that the early Christians knew nothing of Purgatory.

* I S. John, iii. 4.

† Rom. vi. 23.

‡ S. Luke, xlii. 3.

§ S. Matt. xlii. 3.

life."* These gracious promises and comfortable words seem quite inconsistent with Purgatory.

"The blood of Jesus Christ (saith S. John) cleanseth us *from all sin*."† That is, says Rome, not from venial, but only from mortal sin. "I will be merciful," saith the Lord, "to their unrighteousness, and their sins and iniquities will I *remember no more*."‡ That is, saith Rome, I will neither forget nor forgive the temporal punishment of your sins, but condemn you to Purgatory to pay the uttermost farthing. "If we confess our sins," saith St. John, "he is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness*."§ No, saith Rome,—not *all* iniquity,—the iniquity of *venial* sin, and half the iniquity of *mortal* sin, you must bear and expiate yourself, by suffering the punishment due, on earth and in Purgatory. St. Paul saith, "Now once, in the end of the world, hath Christ appeared to *put away sin* by the sacrifice of Himself."|| Only a part of sin—only some sins—only mortal sins, saith Rome. And, finally, St. Paul, as the conclusion of a long argument, in which he describes the struggle between sin and grace in the soul, emphatically asserts, "There is, therefore, now *no condemnation to them which are in Christ Jesus*."¶

My brethren, are these Scriptures—and you know that these are only specimens of passages with which the Bible is filled—are these Scriptures consistent with the Romish Purgatory? Remission of sins, in the most general terms, is the first blessing, the first offer of the Gospel—remission of sins full and free, without any reserve, or *hint* of any reserve. Is it not most dishonouring to the goodness and justice of God to say that He means not what He says—that He secretly intends to punish where He openly offers full pardon—and that though He proclaims that He will *remember our sins no more*, yet He intends to remember and require and exact the uttermost farthing? It is a maxim, not only of the law of nations, but of *nature*, that all offers of pardon are to be understood in the fullest extent of the words, without any reserves or limitations, unless plainly expressed. If a Prince offers an indem-

* S. John iii. 16, v. 24.

† 1 John, i, 7.

‡ Heb. viii, 12.

§ 1 John, i, 9.

|| Heb. ix, 26.

¶ Romans viii, 1.

nity to his rebellious subjects, to persuade them to return to their obedience, in the fullest terms possible, what would be said of him, if, when his subjects came in, trusting to the indemnity, they were to be told that they were secured by it from *capital* punishment, but that as to all inferior punishments they were still exposed to them, and at the King's mercy? Would it not be said to be a most perfidious and detestable act? What, shall we say then, of those who would represent the Holy and Merciful God whose name is love, as such a cruel and perfidious Tyrant? When His offers of pardon are conveyed in the largest possible terms, it is most dishonouring to God and in the highest degree blasphemous to suppose any secret intention to punish.

'God does punish, even after forgiveness.'

But, it is objected, that "God *does* punish in this life those whom He has forgiven, and why then may He not in the next? He *forgave* David, but yet punished him for his sin."

There is a double sense of the word *punish*. God punishes the wicked, exacting the debt due to His justice. Not so does He punish His children. "Whom the Lord loveth He chasteneth, even as a father the son in whom He delighteth."* And that chastening is not for the satisfaction of God's justice but for our profit—because it is necessary to our sanctification; for our growth in grace and that we may be partakers of God's holiness; and "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The afflictions of Christians are to be looked upon not as marks of God's anger against sin, but as the proofs of His loving care, as a wise Physician, for our eternal happiness.

Even in a case where God is said to judge and punish Christians, it is expressly stated that this is done with a view to awaken those so punished to repentance. To the Corinthians, afflicted with sickness, disease and death, for their irreverent approach to the Holy Communion, St. Paul says: "If we would judge ourselves, we should not be judged; but when we are judged we are *chastened of the Lord that we should not be condemned*

* Heb. xiii. 6.

with the world.”* How different this from the cruel and horrible and *useless* tortures of Purgatory! No, our Heavenly Father chastens us here for our profit—and if He had told us of any such necessary loving correction in store for us in the world to come, surely we should have received the announcement with humble confidence in His Fatherly tenderness and goodness.

The Scriptures expressly teach the immediate happiness of all who die in the Lord.

But, *what if He has expressly told us that there is none?*

And this brings me to the *second great Scriptural proof* of the falsehood of the Romish Purgatory. The Scriptures teach us plainly and clearly that *all who are saved* are, *at once* upon their death, in *joy and felicity in peace and at rest.*

The Scriptures teach that this life is our time of probation, and that our state is eternally fixed at death for weal or for woe. And so does the Church of Rome teach, too, remember. According to the Church of Rome, the souls who go to Purgatory, go there not for further trial, or to give them another chance. They are forgiven sanctified and certain of salvation before they die. They go there simply and solely to suffer the punishment of their sins.

Now, what saith the Scripture? “Blessed are the dead which die in the Lord, from henceforth. Yea, saith the spirit, that they may rest from their labours.”† This text is a demonstration of the immediate blessedness of all the saved. The dead who die in the Lord (and none except those who die in the Lord, go to Purgatory, according to Rome), do enter into rest and are blessed at once.

Look next at the Parable in which our Saviour carries us beyond this world into the abodes of the dead,—the Parable of Lazarus and the rich man. Lazarus died and was carried at once by the angels into Abraham’s bosom—the rich man lifted up his eyes in a place of woe. Lazarus was *comforted*, and that *immediately.*

Take next the case of a man converted in his last

* 1st Cor. xi. 32, 32.

† Rev. xiv. 13.

moments. The dying robber on the cross received for an answer to his prayer to be remembered, "*To-day shalt thou be with me in Paradise.*" If any one required to go to Purgatory, surely it must have been this robber, whose temporal punishment was all unpaid; but lo! he is taken at once to Paradise with Christ.

St. Paul several times speaks of the death of the saved and always as the passage to immediate rest. To the Corinthians, he says:* "*We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.*" Notice the joyful confidence of this language, which rises to a higher strain as the Apostle proceeds, "*For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.... Therefore, we are always confident, knowing that whilst we are at home in the body we are absent from the Lord,—we are confident, I say, and willing rather to be absent from the Body and present with the Lord.*" Mark what the Apostle says. He says that "we," that is all Christians, "do groan while we are in the body, earnestly desiring (not—mark you—the happiness which follows upon death, but) earnestly desiring to be clothed upon with our house which is from heaven," that is the resurrection body of glory. 'Yet, though this (he says) is our hope, so desirous are we to be with Christ, that we had rather die so as to be with Him, than live on in the flesh absent from Him; for "*absent from the body, present with the Lord.*" The *certainly*, the glorious consolation of this text, all the sophistry in the world can never explain away. Faithful Christians as soon as they are absent from the body are present with the Lord. This establishes beyond all controversy the immediate happiness of the blessed dead; and it is confirmed by what the Apostle says in his epistle to the Philippians, "*To me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.*"†

In his Epistles to the Thessalonians and Corinthians‡ St. Paul speaks at great length of the blessed dead to

* 2 Cor. v. 1-8.

† Phil. i. 21—23.

‡ 1 Thes. iv. 13-20. 1 Cor. xv.

comfort their surviving friends. And what is the comfort he gives them? Is it the hope of deliverance from Purgatory? How could the Apostle have possibly avoided speaking of Purgatory in those chapters if there is one? But there is not the remotest hint of any such thing. The present rest of the blessed dead the Apostle takes for granted, and comforts their sorrowing friends with the assurance of their joyful resurrection.

This, then, is the doctrine of Holy Scripture. The dead, who die in the Lord, are, immediately upon their departure from the body, "at rest," and are, therefore, emphatically "blessed;" they are, in some high and consoling sense, "with the Lord;" they are "*comforted*." What shall we say, then, of Purgatory? It is proved to be a fable—to be, as our Church speaks in her 22nd Article, "a fond thing, vainly invented, having no warranty of Holy Scripture, but, rather, *repugnant to the word of God*."

Where are the dead between death and judgment?

VI. But this is not yet the whole of the Scripture testimony. May I ask your patience, while, in conclusion, I lay briefly before you the teaching of Holy Scripture as to where the dead are during the interval between death and judgment? It is necessary this should be known, first, because it is truth and God's revelation to us, and in itself very important and practical; and, secondly, because it quite effectually overthrows the Romish doctrine of Purgatory.

The Romanist thinks, if he can prove from Scripture the existence of a '*third place*'—any third place or state besides Heaven and Hell, the final abodes of the saved and lost, that he establishes Purgatory. The churchman knows how to meet such proofs, but the uninstructed protestant has nothing to answer.

The Scripture, then, teaches that the *state* of all men is *fixed* at death, and their trial over then. But it also teaches that *after* death comes the *judgment*, the judgment of the great day, "when *all men* must appear before the judgment seat of Christ that *every man* may receive the things done in his body, according to that he hath done whether it be good or bad." Man is on his

trial in this life ; that trial is over at death. Between death and judgment men are *waiting* for the judgment of the great day. That day will assign to them their everlasting portion, in weal or in woe. To the one class the Judge will say : " Depart ye cursed into everlasting fire prepared for the devil and his angels." To the other : " Come ye blessed inherit the kingdom prepared for you from the foundation of the world." Now, think for a moment, my brethren ; is this language of the judge—is the general judgment itself at all consistent with what you so often hear thoughtless Protestants say—in this agreeing with the Church of Rome—that at death the wicked go at once to hell, the righteous at once to Heaven ? Does not *reason* tell us that there cannot be rewards and punishments before judgment ? You speak of men going at death to Heaven, and to Hell ; but you do not know that this is very unscriptural language, unchurchly, uncatholic—that it is from the darkest ages of Romish corruption, you have received it by tradition, and not from the Bible. The Bible tells you that no human being is in Heaven save *Jesus Christ* nor will be till after the day of judgment,—and that no human being is in Hell nor will be till after the day of judgment. Heaven and Hell are the rewards and punishments reserved for those who shall be acquitted or condemned at the day of judgment. Strange is the blindness—ought I not rather to say, sinful and blameable is the indolence of christians, who read their Bibles and remain ignorant of this, content with repeating a false and unreasonable tradition, in the place of the revelation of God's holy word—a hurtful tradition which has practically deprived us of the hope of the Resurrection !

Where, then, are the souls of the dead, if not in Heaven and Hell ? They are in the place of safe-keeping which God has assigned them, until the judgment of the great day ; in two bands (so to speak) not in three, the saved and the lost ; the saved in rest and at peace, the lost, in unrest, and without peace ; the lost awaiting the dread future, " with a certain fearful looking for of judgment and fiery indignation," the saved absent from the body present with the Lord, in joy and felicity, " looking for and hasting unto the coming of the Day of God."

This is the key for opening all the difficulties of the Scriptures and for rebutting all the arguments of the Romanists. For if none of the Saints are as yet in Heaven, if none of the wicked in Hell, if all are as yet in a state of expectancy awaiting the judgment of the great day, then the whole Romish system of the Worship and Invocation of Saints, and Purgatory, and Indulgences, and Masses for the dead, falls to the ground together.

The scriptural proof of the intermediate state is too large a subject for me now to enter upon, but one or two texts I may allege. Our Blessed Saviour when He was going away said to His disciples "In my Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."* Christ *comes again* not till the last day. He is now preparing the Place. He will come again in glory. The dead in Christ shall rise first; the living Saints shall be caught up *with them* to meet the Lord in the air; and then shall they be taken to the place He is now preparing. So will those words of Christ be fulfilled, which He has told us He shall speak to all on His right hand, in that day, addressed to all the saved, "Come ye blessed children of my Father inherit the kingdom prepared for you." How could such words be addressed to all the saved, if most of them had been for ages in possession of that kingdom?

Again, must not the souls of the blessed dead be where the human soul of Christ and the soul of the Penitent robber were on the day of His death? But were they in Heaven? They were in Paradise and Christ descended into Hell or Hades; but did the soul of Jesus go to Heaven when He died? Certainly not, for Christ Himself said, on the day of His resurrection, to Mary Magdalene, "Touch me not; *for I am not yet ascended to my Father.*"† Where the soul of the man Christ

* S. John, xiv, 2, 3.

† S. John xx, 17. See the same thing said of David, in Acts. ii, 34; and notice that S. Paul says neither he nor any should *receive* their crowns till the day of judgment, 2 Tim. iv, 6-8. There is an able and exhaustive discourse on this subject in a volume of Sermons by my friend the Revd. John Carry, B. D., published by Mr. John Lovell, Montreal.

Jesus was till He rose again from the dead, there the souls of all the faithful shall be till they rise—for Christ is the Forerunner—Christ is the First-fruits—Christ is the Pattern, and to His pattern in death, and in resurrection, and in ascension are all His people to be conformed. In a word, the resurrection of the dead and the coming and kingdom of Christ are the hope of the Christian and not any rewards or joys which follow immediately upon death. He believes not in Purgatory nor in any forgiveness in the grave. He believes not that Christians go one by one to Heaven when they die. He believes that they are happy and at rest as they are one by one gathered to their fathers. But he believes in the Forgiveness of sins *here*, and he *looks for the Resurrection of the body and the Life Everlasting hereafter*.

My brethren this is our faith and hope ; and to this, as the Christian faith and hope, the Holy season of Advent, in its ceaseless round, solemnly bears it witness. O, that we may all think upon these things with awe and reverence, with deep searchings of heart. These are scenes in which we shall all soon have part. If Christ comes, as we daily pray, in our day (and may he hasten the coming of that day of glory and joy !) or if we must sleep for a little while first, in either case we shall soon all individually be away from the trifles of time and amid the dread realities of eternity. Let me, then, earnestly entreat you not to banish these things from your minds as a mere matter of curious controversy and of idle speculation, but to think that it is high time to awake out of sleep, for the day of salvation to the righteous is growing very near you. Remember that as there is no Purgatory in the grave, so you must be purged here, have your conscience purged through the sprinkling of the blood of Jesus Christ—purged, remember, from dead works to serve the living God. Then, indeed, there will remain to you no fear of death. As a member of Christ it will not—if you must undergo it—cannot harm you, as it did not, could not harm him. But if He comes—as come He will and quickly—and finds you watching and serving Him, blessed above all blessedness will you be.

TRANSUBSTANTIATION.

I COR. X. 16, 17.

"The cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we, being many, are one Bread and one Body, for we are all partakers of that one Bread."

My task to-night is to vindicate the true doctrine of the Holy Eucharist, which has always been held and taught by the Catholic Church, against the modern Romish novelty of Transubstantiation. I have selected this text because, while it most clearly sets forth that true doctrine, it quite overthrows, at the same time, the dogma of Transubstantiation.

It is from this text that the second great sacrament of the Christian Church obtains that name which is perhaps the most frequently used,—the Holy *Communion*. That beautiful and affecting name must always remind us that this sacrament is the bond and pledge of that mutual charity, kindness and forbearance, which should be the distinguishing mark of christians. What pain, then, what shame should fill every christian heart, to think that the one Bread, which, by our joint partaking of it, ought to make and keep christians one Body, is perverted into one of the most effectual means of separating them!

With this text before me, I cannot begin my subject without most earnestly protesting against any desire to awaken angry or bitter feelings in any of your hearts. I do indeed feel very deeply the aggravated sinfulness of apostacy from our pure Church to Rome's corrupt communion, and the extreme peril of the eternal loss of

their souls incurred by such apostates. I would, therefore, earnestly warn you against all crafty endeavours which may be made to hide the deformities of that fallen Church, and to fill you with admiration of those points (and I freely grant that they are many) in her constitution and practical working which, in a pure scriptural Church, would be most excellent. Remember, and never forget, that *with Rome as she is there can never be to us a religious peace.*

Would to God that I could show you any gleam of hope of her reformation. To Him all things are possible, and in any case our duty is plain, to be always seeking the blessing of "the Peace-makers, who shall be called the children of God." We must never rest satisfied with the miserable divided and distracted state of the Christian world, but always be earnestly looking forward to, and praying for, the time, when once more all who name the name of Christ shall be again visibly one Body, and all be seen partaking together again of that one Bread.

One indispensable qualification for the office of a Peace-maker in a controversy of faith, is, to be well and clearly instructed in the question at issue—to know your adversary's real opinions, why he holds them, exactly how far he is right, and where he begins to be wrong.

Now here, I think, it is that our people are in general lacking. They are brought up in a fixed traditional hatred of the errors of the Church of Rome, and with an extreme jealousy of everything that Rome has in any way perverted—nay, too often, a jealousy of everything that Rome even uses, simply because she uses it. I am far from saying that our people are altogether wrong in this. The mass of men have not time to look into the niceties of doctrinal distinctions, they must be content with the great and prominent truths of religion; and when anything seems to them to savour of error, they are right to be jealous and fearful, and if possible look closely and carefully into it. I think this one of our great safeguards, and I should be sorry to see it entirely broken down. Nevertheless it is in many cases, practically very hurtful; and crafty men, playing upon the fears of our people, have often done them an immensity of harm. It becomes us in our

religious enquiries, to proceed with care and caution, with much prayer to God, with a jealous fear of the deceitfulness of our own hearts, and with constant watchfulness against being betrayed by our vanity and love of novelty into error. But we should, at the same time, remember, that our religion, to benefit us at all, must be something more than a mass of negations. It must be positive, a faith and a life—a life of faith, and not simply a cold freedom from error. Religion is a faith—a system of positive truth; and Religion is a life,—a course of positive obedience. That you are not superstitious—that you do not believe in fables and traditions of men, nor practice superstitious rites and austerities, is very well, but it is not religion. For He, of whose coming this holy season so solemnly reminds us, will “come to reward every man according as his *works* shall be.”

In preaching to you, then, upon these points, I do not take ‘the broad ground of our common Protestantism,’ of which you so often hear, and which means just nothing at all, but I take the sound and safe ground of the pure catholicity of the Anglican Church. It shall, therefore, be my endeavor to point out clearly, not simply why you ought not to hold the doctrine of Transubstantiation, but also what doctrine you ought to hold.

I propose to take the same general line of argument followed in my last Lecture, and to bring Transubstantiation to the test of Reason, Scripture, and a pure Christian Antiquity.

Protest of the Anglican Church against Transubstantiation.

The Romish doctrine of Transubstantiation has been lately stated in these words—“The doctrine of Transubstantiation is that the Bread is changed, in the whole substance, into the Body of Christ and likewise the Wine into His Blood. Nothing remains behind but the mere form, colour and taste of the Bread and Wine.”*

Of this dogma, the Anglican Church declares, in her 28th Art., as follows :—“Transubstantiation (or the change of the substance of bread and wine) in the Lord’s Supper cannot be proved by Holy Writ; but it is

*Rev. Dr. Cahill’s Lecture on Transubstantiation.

repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Again, in the Rubric, at the end of the Communion office, our Church says:—"No adoration ought to be done either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain the same still in their very natural substances, and therefore may not be adored; (for that were idolatry to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

Now, every word of this calm and temperate protest of our Church I shall make good.

Romish Doctrine of Transubstantiation Stated.

I. I begin with stating as fairly and clearly as I can the Romish doctrine of Transubstantiation. The Council of Trent decreed on this point, as follows:—

"The Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, and so whole Christ, is contained in the Sacrament of the Eucharist." *

"There is a wonderful and singular conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood, the species only of bread and wine remaining." †

"Christ is contained whole and entire, true God and true man, under the appearance of each of the elements, and under every part and particle of each species when they are separated." ‡

"Christ is to be adored in the eucharist with the external signs of that worship which is due to God, and the eucharist is, therefore, to be solemnly carried about in processions, and publicly presented to the people for their adoration." §

So far the Council of Trent.

That the Body of Christ here spoken of is his very natural body, taken in the most literal sense, is proved by the following extracts from the Catechism of the Council of Trent. It says, "There is contained in the Sacrament not only the true *Body* of Christ and *whatever*

* Sess. xiii. Can. 1.

† Canon 2.

‡ Canon 3.—The statements in these two Canons are reconciled by what the Romanists call the doctrine of concomitance, namely, that where any one part of Christ is, e.g., His Body, there also whole Christ must always be.

§ Canon 6.

belongs to the true condition of a body, such as bones and nerves, but also a whole Christ."

Romish Doctrine of Intention.

I must here add, as a necessary part of the doctrine, the following from the Council of Trent and the Roman Missal on the Romish doctrine of *Intention*.

The Council of Trent decreed that "there is required in the Ministers, while they perform and confer the Sacraments, at least the *intention* of doing what the Church does."*

In the rubrics of the Missal we read:—

"If the bread is not of *wheat*; or if it is of wheat, and yet grain of another kind is mixed in such quantities with the wheat, as that the bread is not wheaten, or if it is corrupted in any other way, *there is no Sacrament effected*.

"If the wine is altogether sour, or altogether corrupted, or made of sour and not of ripe grapes—or if there is so much water mixed with it that the wine is corrupted, *there is no Sacrament made*.

"If after the consecration of the Body, or even of the wine, the defect of either kind be discovered, one being consecrated; then, if the matter which should be placed cannot be had, to avoid scandal he must proceed, [in which case he lifts up what he *knows* to be only bread, but what the people *believe* to be God for them to worship!]

"If any Priest *does not intend or design* to complete the Sacrament or to Transubstantiate;

"In like manner, if any hosts (or wafers) remain forgotten upon the altar;

"If any part of the wine or any hosts be concealed, when he only intended to consecrate those he sees;

"Likewise, if the Priest has before him eleven hosts, and intends to consecrate only ten, not determining which ten, in these cases he does not consecrate, (and no Transubstantiation takes place) because his intention is wanting."

Here then you have the doctrine of Transubstantiation:—

1. That the moment the words of Institution, "This is my Body," and "This is my Blood," respectively) are uttered by the consecrating Priest—the moment the last letter is out of his mouth—the whole substance of the bread and wine is changed into the very natural Body and Blood of our Lord and Saviour Jesus Christ.

2. That though the Council of Trent, as I quoted above, says that "the Bread is changed in the whole substance into the Body and likewise the wine into the Blood," yet it declares again that nevertheless there is

* Session vii., Canon 11.

contained *under each species* the Body and Blood together with the soul and divinity of Christ.

3. That this is to be understood literally and not in any spiritual sense; that the Body of Christ which is there and is eaten with the mouth is His natural Body, with bones, nerves, &c., and naturally eaten and is not spiritually.

4. That every communicant—good and bad, atheist and infidel*—when he takes the Eucharist, receives and eats the Body and Blood of Christ.

5. That every particle of the bread contains the Body of Christ and so also every particle of the wine.

6. That we are not to understand that the bread and wine are *annihilated* or made to *disappear*, and the Body and Blood of Christ to take their place—but that the bread and wine are *changed into* the Body and Blood of Christ, and that, therefore, the Body is *made of* such bread and the Blood of such wine. Thus, they do not hesitate to say, shocking as it is, that the Priest *makes* the Body of Christ out of the bread, and even that he is the maker of His Creator!

7. That the change, though real, is not evident to the senses; that the remaining substances look, taste, feel, and smell like bread and wine, and yet there is notwithstanding nothing of bread and wine remaining, save and except the outward appearance.

8. That the natural Body of Christ can be in Heaven, and yet in ten thousand places upon earth at the same moment of time.

9. That the bread and wine so consecrated are to be honoured with the same bodily and mental worship which we owe and pay to Almighty God Himself; and that for this purpose they are to be carried about and exposed to the people that they may worship them.

10. Yet we are taught that the whole of this vast series of miracles depends upon the Priest's intention, and may all be thwarted by him at any moment—by his malice or carelessness, or misfortune; nay more, that even the baker or the wine merchant can whenever they choose prevent any valid consecration.

* "Ill men receive the Body and Blood of Christ, be they infidels or ill-livers," Rhem. Annot. in 1 Cor. xi. 27.

This is the doctrine which is to be proved to us, and you will all feel, my brethren, how difficult it is to treat it with any patience or respect. One of the worst features of Rome's corruptions of the Christian religion is, that she exposes its most awful mysteries to the scoffs of the profane and the ridicule and contempt of thoughtless persons, and causes the minds of even the devout and pious to incur extreme danger of making total shipwreck of their faith, in their endeavours to escape from such a system, so degrading to the mind of man and so dishonouring to the wisdom and greatness of God. Let me, then, entreat you to be on your watch never to speak lightly or scoffingly of these sacred subjects. If you cannot speak of them with reverence (and I hope it is not impossible to speak severely of errors without irreverence) then keep silence, yea, even from good words, lest your own mind and spirit, and that of those who hear you, be defiled.

I pray God to teach and help us all to remember, now and always, that His Holy Eye is upon us !

Transubstantiation Contradicts our Senses and Reason.

I. In attempting to maintain this doctrine, the first thing, with its defenders is, naturally enough, to try to remove or weaken the conviction we intuitively conceive against it as unreasonable. Here is a whole chain of contradictions to our reason and our senses. In the first place, we are to believe that, what is proved by all our senses to be bread and wine, is not so at all, but something entirely different—something as contradictory as possible. We see, and feel, and taste, and smell bread and wine, yet we are to believe that there is not a particle of bread and wine there, but the very natural Body and Blood of Christ our Saviour. This contradicts (it is allowed) in the plainest and most positive way, the testimony of all our senses, yet we must believe it on pain of eternal damnation.

Next we are to believe, that the natural Body of Christ—His human Body and soul, His glorified humanity—is not, as we should otherwise suppose, in Heaven only, but that His very humanity, his natural Body and soul, may be, whole and entire, in 10,000 different places at the same moment, and yet that He

remains true and very man as well as true and very God.

We are further to believe that all these true and natural bodies of Christ are made out of the bread and wine—the substance of the bread and wine being changed respectively into the substance of the Body and Blood of Christ.

We are, finally, to believe that all these miracles are so placed within the power of mortal, fallible, sinful men, that they may, at any moment, by an act of their will and intention, or simply by neglecting to will or intend, stop the whole (so that the bread and wine remain as they were), and so impose upon the Christian people to whom they minister.

These are a chain of, it seems to us, impossibilities—some of them moral and some of them natural impossibilities. This our adversaries deny. They allow them to be contradictions to our reason and senses, but they think all difficulty is removed by simply saying that “all things are possible with God.”

Nothing ought to be believed that Contradicts our Senses and Reason.

1. To begin, then, with the change of the substance of the bread and wine into the Body and Blood of Christ,—they allow it to be a contradiction to reason and our senses, but they nevertheless think it ought to be believed, because the Church says it is so—or, when they speak to us heretics, they say, because it is asserted in the Word of God.

Now, here I take my stand, and utterly deny that anything that *contradicts* the reason or the senses of all men kind ought to be believed at all. I am now on delicate ground, and must be careful to be well understood. Understand then, Brethren, what I say. I deny, of course, (and shall make good what I say presently) that anything of this is revealed in Holy Scripture or taught by the true Catholic Church; but in the meantime I do earnestly protest, in the name of the God of truth, against the assertion that we ought to believe anything that contradicts (*contradicts*, remember) the testimony of our senses or our reason. God is the author and giver of our reason and senses. He has given us those faculties of mind and body for the very purpose of enabling us to judge of things bodily and spiritual; and as there

can be no other revelation in this life than what is made to our senses and reason there certainly can be none that contradicts them.

For remember, it is one thing for a revelation to be, in some respects, *above the reach* of our senses and our reason, and quite another thing for it to *contradict* them. Our reason may be very well and thoroughly satisfied that a revelation comes from God,—the subject matter of which is in some respects above its own grasp. But when a thing contradicts the evidence of our senses, I mean of course of the senses of all mankind, no other evidence can be sufficient to convince us of its truth.

It may be said that our senses and reason have nothing to do with the *contents* of revelation, and that they are only judges of its evidences. This principle, in general, I fully grant,—yet, surely, there must be some limit to its application. Surely nothing ought to be admitted to be a part of the Christian doctrine, which undermines the very foundation of Christianity itself, and quite destroys the reason of our belief of the whole. What was the main argument which the Apostles used to convince the world of the truth of Christianity? Was it not this—that our Blessed Saviour wrought miracles and rose again from the dead? But how did they prove His miracles and His resurrection? By asserting that they were eyewitnesses of the miracles, and had seen and heard and handled Him and eaten with Him after He rose from the dead.* But what if their senses might have deceived them in all this? Then, the main proof of Christianity falls to the ground. For if the testimony of our senses is not to be trusted in one thing, it cannot be in another.

So we come to this. If our senses are to be believed, then Transubstantiation is false; if they are not, then we have no proof that Christianity is true. We have

* A kind friend has furnished me with the following note:—"Hence St. Luke (Acts i. 3.) calls the *visible* acts of Christ after his resurrection, "*infallible proofs*" of His being alive. Vide Arist. Rhet. Lib. I. cap 2, §. 19, 20.—The miracles of Scripture were intended as aids to our senses, to excite us through them to the consideration and apprehension of Divine things; but this pretended miracle is an assault on our senses, and destroys the very intent and the test of all miracles. The miracles of Scripture were helps to a weak faith, but this miracle is the greatest conceivable obstacle to any faith."

the same testimony for the falsehood of Transubstantiation, that we have for the truth of Christianity.

Let me give you one illustration. The whole Romish doctrine of Transubstantiation is founded on these words of the Bible, *This is my Body*. Now, how do we know that there are any such words in the Bible at all? By the evidence of our *eyes*. But the very same evidence of our *eyes* tells us that the bread is not changed,—nay, far more evidence, for only one sense tells us that these words are in the Bible, and four senses testify that the Bread is not changed. In a word, if you take away the evidence of sense, you leave us no means of proving a revelation from God at all, nor any means of confuting the grossest impostures in the world.

No article of the Christian Faith contradicts our Senses and Reason.

2. But the Romanist has something more to say on this.

It is true, he says, that Transubstantiation does contradict the senses and the reason—nevertheless it may be believed; for many other things are believed by all Christians, which also contradict our reason and senses. Now, this will bring the matter to the test—and if a single point of the Christian faith can be brought forward which contradicts our reason or senses, then I will yield.

I cannot be too grateful for certain illustrations lately brought forward here* to prove the reasonableness of Transubstantiation for they are all most admirably suited to aid me in vindicating the important principle, that *there is nothing in Religion contrary to Reason*.

(1.) It is said, then, "That we all believe that God is everywhere, whole and entire everywhere; that thus we believe that infinity fills a point—and this contradicts our reason." But here is no contradiction to our reason, for it is reason itself and not revelation that teaches us this truth about the nature of Almighty God. Where are we told in the Bible that God is whole and entire in every place at the same time.†

* Dr. Cahill's Lecture.

† In so many words, I mean, or in this philosophical form of expression. Of course it is necessarily implied in the Scriptural doctrine of God's omnipresence. Vide Hooker, Book V. cap. 55, 3.

Nowhere. Do we, then, believe that He is so? Most certainly. But why? Because it is reasonable to believe it, reason compels us to believe it—in fact, we have reasoned it out for ourselves. Every educated man knows that. And yet we are told that it contradicts reason! No, my Brethren, it is most agreeable to reason. The *manner* of God's presence,—how He can be so present personally in all places at the same time is above the grasp of reason, but that He *is* so, reason, as soon as she is told that there is one infinite God, discovers for herself, and compels us to acknowledge.

(2.) This illustration, then, is not to the point. Let us take the next. "You believe (it is said) that the world came out of nothing, was made out of nothing; how can something come out of nothing? This annihilates reason—and all human intellect."—But this, again, is not to the point. How is it a *contradiction* to reason to say that the world was made out of nothing? What principle of the human mind declares it impossible that God can create matter, give existence to that which had no existence before?—None.—On the contrary it is every way agreeable to reason. Nay, more, here again reason not only accepts this fact, but herself discovers it.—*How* matter is called into existence is, of course, above us, above our grasp; but that the world, and all things except God must have had a beginning, reason herself teaches us to believe.

(3.) The next illustration is still more unfortunate. "The God-man was laid in an humble crib. How, (we are asked) is this to be explained?"—But that is not the point at issue. The question is not whether we can fully *explain* all the mysteries of our faith, but whether any one of those mysteries contradicts the evidence of our reason or our senses; and, certainly, the wonderful glorious mystery of God and Man in one Person does not. We joyfully believe in the incarnation of God the Son—that He took upon him our flesh, was born and laid in a manger. This, indeed, is the mystery of mysteries, but in what respect does it contradict our reason or our senses? It does not contradict them at all. Revelation tells us that Jesus was a real babe, like any other babe, made *in all points like unto us*, sin only excepted; and this is exactly the testimony that our senses would have

given had we seen the God-man laid in the humble crib. We should have seen a weak, helpless, human infant, and we should have knelt down with the Shepherds to adore Him, because our faith would have told us that the child before us was God the Son come in human flesh. But where is the contradiction to sense or to reason? Revelation says, This is a real child—our senses testify the same thing. Revelation says, God is there, veiled in real human flesh. Reason casts itself upon its knees and answers, “Even so, Father, for so it seemeth good in thy sight.”

But now mark, my Brethren—if we had been there and had been told,—‘What you see is a child, but there is really no child there; you see a child, you hear a child, you feel a child, but there is no child, only the *appearance* of a child. There is not a particle of flesh and blood. It is really God appearing under the species or accidents of a child; but human child there is none;’—that would have been, certainly, a contradiction to sense and reason, and it would also have been a fair illustration of the doctrine of Transubstantiation. But will the Church of Rome say that of the Babe of Bethlehem? No. She knows that one of the most deadly heresies that ever assailed the Christian faith was that which tried to explain away the reality of the flesh of Christ—and against it, the great Christian writers, as I shall shew by and bye, brought forward the very sacrament we are speaking of, to prove, that as there was *no substantial change* in the bread though it is called the Body of Christ, so there was no substantial change in the human nature of Christ when it was taken into God. No, my Brethren, the testimony of our senses and of God’s revelation are in the most perfect agreement by the side of that humble crib; for both unite in saying, ‘This is a true child of man, a human body, and a reasonable soul.’

But if our *senses* are not contradicted by the mystery of the Incarnation, perhaps our *reason* is? Faith tells us, This child that you see is not a mere man. He is God and man in one person. God the Son has assumed human nature into eternal and indissoluble union with His own Godhead—does this contradict reason? The infinite condescension of God Almighty confounds

reason and casts it into the dust in humble loving adoration—but there is no contradiction to any principle of reason. Nay, there is a very striking and wonderful analogy to it,* in the union of body and soul in man himself; “For as the reasonable soul and flesh is one man so God and man is one Christ.” Reason is too wise, too *reasonable* to expect to grasp and trace out all the mysteries—all the secrets of the nature of Almighty God. It is content to receive His revelations, respecting Himself and His own manner of existence, to understand their meaning, to believe them and to adore.

(4.) We find not yet any contradiction to reason. Let us proceed. The next mystery adduced was the awful and glorious mystery of the Trinity in Unity, and we are told that unless we believe in Transubstantiation, we must reject the Trinity also! O Rome, Rome, hast thou then ventured as far as this! Must, the Catholic Faith itself be overthrown unless thou art permitted to build up by its side, as of equal authority, thy miserable human inventions of yesterday?—This recklessness of Romanists in arguing for their unreasonable and senseless dogmas is worthy of the severest reprehension. Must, then, the mind of man reject all belief in the God of revelation—the God of all grace and love and in His Son Jesus Christ, unless it degrades itself to embrace all the absurdities and contradictions of Transubstantiation? Here Rome stands out before us in her worst form,—as the persecutor of the Saints and the forerunner of Antichrist. How many hundreds of Christ’s true and faithful servants has she cut off with fire and sword because they could not—dared not deny the truth of their senses and reason, as well as the truth of God’s Word, and bow down before the wafer; and how many tens of thousands more has she driven out entirely from her pale into infidelity, because—their reason revolting against all the absurdities of Transubstantiation—they were told that the whole Christian revelation and this dogma must stand or fall together!

But let us try to be calm and examine into this point

* “And Christians can now in some measure apprehend the reasonableness of God the Son assuming that human nature, which was originally created in the image and likeness of God.”—*Note by a Friend.*

also. We are told, That "there are Three Persons in One God, and yet no scholar can *explain* that."* Again I say, that is not the point. The point at issue is not, can we explain the Trinity, but does it contradict our reason or our senses, as Transubstantiation does? No, it contradicts them in no respect; and this sacred and blessed truth will enable me clearly to point out to you the infinite difference there is between a thing which is *above* our reason, and a thing which *contradicts* our reason.

The Trinity is *above* reason. Man's feeble intellect cannot presume to search out all the mysteries of the Divine mode of existence, because his own manner of existence even man cannot understand.† But the Trinity is in no way *contradictory* to reason. God is One and yet Three. But the Christian religion does not say that God is *one* in the *same sense* in which He is *three*. If it did, there would be a plain contradiction, and the doctrine would be one which no man could believe. If, for example, we were required to believe that there are three distinct and separate Gods and yet but one God, that would be a plain contradiction, and no man could believe it. But is that the doctrine of the Trinity? No, something vastly different. It is that God is *one God*, but three *Persons*. Here is no contradiction. A thing may be three in one sense, and one in another without a contradiction; as every man is *one man*, and yet made of three distinct and widely different substances, body soul and spirit. Man's nature is above reason. The Trinity is above reason. Neither of them is contradictory to it.

But Transubstantiation is contradictory to reason—it outrages it; for it says, and will have us believe, contrary to the testimony of our senses and reason, that what looks, feels, tastes and smells like bread and wine, is not in any sense bread and wine, but another substance wholly different, viz: the human body of Christ; and that that very same identical human body can be in ten

* Rev. Dr. Cahill's Lecture.

† I might have added—nor the manner of existence of any other animal—no, nor of the most insignificant weed that grows under his feet. There is a mystery in everything that has life, into which man with all his wisdom cannot penetrate.

thousand different places at once, and in all those places be made over again of bread !

No illustration has as yet been brought to support this contradiction.

Nothing in nature contradicts our senses or reason.

(5.) But from grace, and the Christian mysteries, the Romanist descends to the ordinary processes of nature, and claims that they too furnish illustrations of Transubstantiation. Strange temerity ! How can nature and its processes, of which we know nothing, except through our senses and reason, contradict their testimony ?

But let us follow on, "The skins of animals, it is said, are produced from the grass on which the animal feeds—the grass being transubstantiated into skin ; and wood is made out of the moisture which the tree draws in through its leaves and roots ; and our own flesh is made of the food we eat, and which is digested and assimilated to the substance of our flesh." *

But how can these processes be reasonably compared to Transubstantiation ? How do we know anything about these transformations of grass into skin, and of moisture into wood and of food into flesh ? Is it not by our senses and our reason ? How can these processes then, *contradict* sense and reason ? If nature were to set grass before us and tell us it was skin, or wood and tell us it was water, or bread and persuade us it was flesh, and make us believe that our eyes and other senses deceived us, these would be fair illustrations, but as yet we have none to the point ; and Transubstantiation remains alone, in grace and in nature, in a magnificent solitude. It *contradicts* reason ; it *contradicts* our senses ; and all the revelations of God to us, in His holy word and in His works of nature, have been searched in vain to find anything like a parallel. Transubstantiation, then, remains as grandly and solitarily unreasonable as ever.

Things impossible in themselves are impossible to God.

(6.) You must bear with me while I go thoroughly into this matter, and try to remove all the difficulties out of the

* Rev. Dr. Cahill's lecture.

way. It may be said, that nevertheless, even if we cannot find any illustration of Transubstantiation in grace or in nature, that does not prove it impossible, since "to God all things are possible;" and if God in His holy Word has told us that it is so, we must believe it, even though it contradicts our reason and senses; because "*un/o God, (as said the Angel to the Virgin Mary), nothing shall be impossible.*"

Well, then, let us look into this point. Are all things, simply and absolutely, possible to God? For example, can God sleep—can He hunger and thirst—can God be in want—can God *lie*, or can there be unrighteousness with God? No, certainly not, God can do none of these things. But why not? Because these things are all contradictions to His nature and essential attributes, they all imply a contradiction. Then, all things are not simply possible with God. Things impossible in themselves are not possible to Him. Whatever implies a contradiction—that is to say, implies that a thing both is and is not at the same time, is impossible to God, as well as to man. God cannot lie—God cannot contradict Himself. He cannot, then, tell us to believe our senses and to disbelieve them, cannot himself appeal to our senses and then tell us that their testimony is worthless. Again, God cannot do what necessarily implies a contradiction—God cannot, for example, make the same body both to be and not to be at the same time in the same place. God cannot make the same body—the same created substance—to be at one time whole and entire in two distinct and separate places, because that implies a contradiction; it implies that the same body is both one body and yet not one body.

Now, apply this to the doctrine of Transubstantiation. That doctrine teaches us that Christ who is man as well as God—true man as well as true God, with a real human body and soul—can be at the same time, as to His human nature, His human body and soul, at God's right hand in Heaven, and yet on many altars in this city, and on ten thousand altars in other cities of the world. This, however, is impossible, because Christ as man can only be in one place at one time, though as God He can be in many places at the same time. If Christ, as man, is in Heaven, He cannot be as man in

ten thousand wafers whole and entire, because then He would cease to be man, and His manhood would in that case have become God, which is contrary to the Catholic Faith. And this is what our Church means when she says that Transubstantiation overthrows the truth of Christ's human nature ; for it is contrary to the truth of Christ's body to be in more places at a time than one. If Rome were logical—if she were logically to follow out her own doctrine—she must teach also that Christ is no longer *man* but that His manhood is changed into God, and that He remains now God only. Thank God, she does not do this, and so she is content to remain splendidly inconsistent, teaching that Christ has a true human body, and yet that the very same body can be in ten thousand different and distinct places at the same time. But that is *impossible*—impossible in itself—impossible to God—because it implies a contradiction ; and no evidence could be sufficient to convince us of its truth.

Arguments for Transubstantiation from Holy Scripture.

II. Next we pass on to Holy Scripture.

It was lately said by an eloquent person here, that " he would prove Transubstantiation exclusively from the Scriptures." * Now, when we find Romanists appealing to the Scriptures it always gives us pleasure ; especially would it delight us, if we could hope that they would give Bibles to their people in general to examine the passages for themselves.

Transubstantiation, then, is to be proved to us ' from the Holy Scriptures exclusively ;' but what if eminent Romanists tell us that it *cannot be proved from the Scriptures*?

Cardinal Cajetan affirms that " there is in Scripture nothing of force or necessity to infer Transubstantiation out of the words of Institution (that is to say—the words of Christ when He instituted the Lord's Supper—" This is my Body,—This is my Blood") ; and that these words, setting aside the decree of the Church, are not sufficient to prove it." †

* Rev. Dr. Cahill.

† Quoted in Bp. Jeremy Taylor's *Real Presence of Christ and Spiritual*, Section ii ; where see all the other passages that follow.

Cardinal Fisher, speaking of the same passage, says, "There are no words set down here by which it may be proved that in our mass there is a true presence of the flesh and blood of Christ."

Cardinal Cambray de Aliaco says, "Transubstantiation does not follow evidently from Scripture."

Duns Scotus, one of Rome's greatest scholars and Divines, says, "There is no place of Scripture so express, that, without the declaration of the Church, it can evidently compel us to admit Transubstantiation."

Gabriel Biel, another great Romanist scholar and Divine, says, "How the Body of Christ is there, whether by conversion of anything into it, or without conversion, it begins to be the Body of Christ with the Bread, the substance of Bread still remaining, is not found expressed in the canon of the Bible."

Melchoir Canus, among the things not expressed in Scripture, reckons the conversion of Bread and Wine into the Body and Blood of Christ.*

Finally, Bellarmine himself is compelled to confess that "this is probably true (viz—that it is not in Scripture) since it is affirmed by most learned and most acute men."†

Well then, the Scriptures are given up. "It is not in Holy Scripture"—say so many great Romish lights. Rome acknowledges that it is not there. Nevertheless, let us examine the passages alleged.

Three texts are brought forward—passages from the VIth chapter of St. John, the XXVIth of St. Matthew, and the XIth of the first Epistle to the Corinthians.

Does St. John VI treat of the Holy Communion at all?

1. Whether the first of these passages, St. John VI., speaks of the Holy Communion at all, has often been questioned. The Romanists themselves are not all agreed in so interpreting it, for many of their great divines, by Bellarmine's own confession (he mentions the names of six) affirm that Christ in this chapter does not speak of the Sacrament at all. Archbishop Wake numbers up thirty eminent Romanists, who altogether reject

* Loc. Com. Lib. iii. cap. 3. Fund. 2.

† Bellarm. de Euch., Lib. iii. cap. 23.

the sacramental interpretation, viz., two Popes, four Cardinals, two Archbishops, five Bishops, the rest doctors and professors. Bellarmine holds that Christ does not speak in the whole chapter of the sacrament, but only from the 51st verse onwards.

I shall not, however, question it, for I am persuaded that He does.

1. The discourse in this chapter is, perhaps, the deepest and most wonderful in the Bible, and I earnestly commend it to your constant and reiterated study and devout meditation. In it our Blessed Saviour sets Himself before us as "the Bread of life," the "Living Bread," which came down from Heaven to give life unto the world." He says, "He that eateth Me, even he shall live by Me;" and again, "the Bread that I will give is My flesh, which I will give for the life of the world." He says "whosoever eateth of this Bread shall not die—shall live for ever—hath eternal life;" and on the Jews objecting, "How can this man give us His flesh to eat?" He repeats what He had said very solemnly, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His Blood ye have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed."

Now, no one denies—as no one can deny—that our Saviour in this passage does promise to give us, in some sense, His flesh to eat and His Blood to drink—in some real and true sense. One interpretation of the passage is that Bread signifies the *doctrine* of Christ and that all that is meant by eating the Flesh of Christ and drinking His Blood is, receiving and taking in His doctrine, believing and meditating upon it. This I cannot believe. I am persuaded that if this was all our Saviour meant, He would have said so—have so explained His meaning to those Jews who were offended at His words. There is, I think it is plain from the passage, a feeding upon Christ, an eating of His flesh and drinking of His Blood, which is something quite different from believing and receiving His doctrine, and very far above mere faithful contemplation and pious, loving, adoring thoughts of

Him. That it is not Rome's gross carnal way of orally—with the mouth and the teeth—feeding on His natural flesh and blood, I shall presently demonstrate. But with the whole Catholic Church from the beginning, and with our own Church, I do interpret it of a spiritual feeding upon Christ, by faith, in the Holy Communion. I do not say, spiritual feeding upon Christ *only and exclusively* in the Holy Communion; but I say, spiritual feeding upon Christ, by faith, *especially and chiefly* in the Holy Communion.

Is it reasonable* to say that there is in this chapter no reference to the Holy Communion? It is true, this Sacrament was not as yet instituted. But then, it is characteristic of our Lord's discourses, especially those in St. John, that they are anticipatory and prophetic. It is a weighty consideration, that if we reject the sacramental interpretation of this chapter, we must hold that St. John has not referred at all in his writings to the Holy Communion; and surely this consideration is much strengthened by the fact that the other great Sacrament is in precisely the same position; for no reference is contained in St. John's writings, to Baptism, except in the discourse with Nicodemus,† where our Lord lays down the doctrine of Baptism by anticipation.

The discourse at Capernaum was evidently a very great trial to the disciples' faith; many of them were so offended at it that they "went back and walked no more with Him."‡ It must have sunk deep into the hearts of the Apostles who remained faithful; and when they heard their Master speak again of eating His flesh and drinking His blood, how could they possibly help coupling the two together and interpreting the discourse by the institution?

In point of fact the Christian Church always so interpreted it,§ until the Romish doctors, on the one side, found it inconsistent with their communion in one kind and quite destructive of Transubstantiation (as I shall

* S. T. Coleridge, the great Thinker, says, "I cannot but think that the same mysterious truth, whatsoever it be, is referred to in the Eucharist, and in this chapter of St. John." Works, vol. v. p. 224.

† St. John iii.

‡ St. John vi. 66.

§ See this proved in Waterland, *Doct. of the Eucharist*, cap. vi.

shew); and the mere figurists, on the other, could in no way reconcile it with their frigid notions.

Our Church so applies it without hesitation when she says, in the Communion office, that when we worthily receive the sacrament, "then do we spiritually eat the flesh of Christ and drink His blood, then we dwell in Christ and Christ in us, we are one with Christ and Christ with us."

And why should we not so interpret it? Is there a member of our Church to be found who denies or doubts that the faithful do in the Holy Communion, in some high and certainly true sense, eat the flesh of Christ and drink His blood? God forbid?

Do Ch: People expect to receive nothing in the Holy Communion?

2. Now pay attention to this. You will say, 'Yes, of course, we do so eat and drink, but only spiritually.' And you are right—"We eat the Body of Christ only," says our XXVIIIth Article, "after a heavenly and spiritual manner." And again, the same Article says, "And the mean whereby the Body of Christ is received and eaten in the supper is *faith*." The faithful only receive the Body of Christ, and they only after an heavenly and spiritual manner.

But stop. Are you quite sure you understand what the word *spiritually* means? If you mean by *spiritually*, that it is not the mouth of our body that eats the Body of Christ, but that it is the soul that feeds on Him; that His Body is not carnally or corporally present in the bread and wine, but that the flesh and blood of Christ are given and received only in a heavenly and spiritual manner, then you mean and speak rightly, for all this is so. But if you mean that there is no Body of Christ given and received at all, that all is figure and no reality; if by the word *spiritually* you mean *figuratively*,—that the Body and Blood of Christ are given in a figure only, that the Sacrament is a *sign of nothing*—a sign with nothing signified—'a bare sign of a thing absent'—then you speak very wrongly indeed, and contradict, not the Church of Rome, but your own Church, as well as the Holy Scriptures.

How often has Rome, in her subtilty, triumphed over

the simplicity of members of a pure faith by catching them in this net! How often have clever Romanists, meeting our people, tried to persuade them that our religion is nothing but a tissue of negations—that Protestants are so taken up with thinking about what they must *not* believe, what they must protest and be on the watch against, that they in reality believe nothing! Thus they say to uninstructed Protestants, “You believe that there is *nothing* in the Holy Eucharist, that it is a mere, empty sign—that all the good you get from it is the good thoughts it raises in your hearts. You go, and come away as empty as you went; and yet our Saviour says, ‘*Take, eat, this is my Body!*’—You will never get anything but negations in your Church. If you want something *real*, if you wish for any fixity of faith—for any real truth, any solid comfort, you must come over and join us.”

But Church-people do not believe that the Holy Communion is a mere barren, empty sign. Church-people believe their Catechism, they believe their Prayer Book, they believe the words of the Communion Office which they say to God Sunday after Sunday in receiving the Holy Communion. Though they may not all have full, clear, definite views on this awful and mysterious subject, yet they do believe that Christ is not absent, but present with them there, to give them, in some high and blessed sense, His flesh to eat and His blood to drink. If they do not seek to enter into all the intricacies of the doctrine, yet they come to receive a great and blessed gift. They do *not* go away as empty as they came; but they go away believing that they have the gift which they came to seek, and saying to themselves softly, “O my God, Thou art true, O my soul, Thou art happy.”

The True Catholic Doctrine of the Holy Communion.

3. And here, before passing on, I shall set briefly before you, in opposition to Romish Transubstantiation, the positive teaching of the English Church as to what *is* received by faithful communicants. The 28th Article of the Church of England says—“To such as rightly, worthily and with faith receive the supper of the Lord, the Bread which we break *is a partaking of*

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4. Now, having cleared the way, let us turn to the Scriptures, from which Rome would have us derive the doctrine of Transubstantiation. I be in words of VIth of St. John. *We* interpret it of spiritual eating in the Holy Communion, they of literal and bodily eating. We do not presume to explain the mode, the way and manner in which Christ gives us His flesh to eat. We believe it and are happy. They do presume to explain it—and their explanation is that it is a gross, carnal, literal eating His literal body, with our bodily

members. "You must interpret literally," says Rome, "else you make the Lord say what is not true; and, therefore, flesh means literal flesh." But our Blessed Saviour Himself excludes this interpretation and explains that His words are not to be taken literally. For He said to the Jews, "What and if ye shall see the Son of man ascend up where he was before?" that is to say, if He was to go bodily away from them, they could not literally eat His Body. And He proceeds, "It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are the spirit and they are the life." This is a very plain intimation, from the lips of our Saviour Himself, that the words are not to be taken literally but spiritually.

Nevertheless, let us try this literal interpretation. The Lord says, "He that eateth of this Bread shall not die." Is this literally true? Does no one die literally who receives the Eucharist? Certainly, Rome's communicants are not exempt from death. Are not our Lord's words, then, true? 'Yes,' says Rome, 'but it is not bodily death that is meant, but eternal death.' Then, the literal interpretation does not stand.—Take it so, however, and is it even then literally true that 'all who receive the Holy Eucharist shall not die eternally?' No, certainly not, for the wicked who eat it may die eternally; it is not to them the certain pledge of eternal life, but only to the faithful. Then, here is a double figure in this one verse. By Rome's own confession, death is not literal death, eating is not literal eating. Where then is her literal interpretation?

Take another verse: "I am the Bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Is this literally true? Do believers in Christ—do faithful communicants literally cease to feel hunger and thirst? No. Then here is another figure.

Take another verse. Our blessed Saviour saith, "My flesh is meat indeed, and my blood is drink indeed." These words have been much insisted on, but evidently from a surprising want of consideration. Let me quote you the words lately spoken here among us with reference to this verse—"Look," it was said, "at the strength of this expression—consider the force of the original

Greek word "*indeed*." The statement is without a trope, it contains no metaphor, no figure of speech whatever."* This was said. Now look at the words, "My flesh is meat indeed, and my blood is drink indeed." What is the *literal* meaning of these words. It is that Christ's flesh is meat or food for the body, bodily food, and His blood drink for the body, bodily drink. Does the Church of Rome teach that? She teaches, indeed, that our bodily organs, our mouths eat the literal body of Christ, but does she teach that the literal body and blood of Christ enter into and nourish our bodies? No, she rejects such a statement with abhorrence. She teaches that there is no bodily food whatever in the Eucharist, that the Bread and Wine are gone, are changed into another substance, namely, the Body and Blood of Christ, which do not nourish the body, but only do good to and nourish the soul.—Then, Christ's flesh and blood, according to Rome, are not literal meat and drink but spiritual, and the verse, by her own interpretation of it, is not to be literally taken, but spiritually. But if Christ's flesh is not literal meat, then, as it must of course be *eaten* in the same sense in which it is *meat*, the *eating* must be spiritual and not literal—in other words, it is the soul that eats Christ and not the mouth of the body.

But take one more verse, "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." Now, according to the Church of Rome, all who receive the Eucharist, good and bad alike, ungodly men and infidels, do eat the Body of Christ. Do infidels and ungodly men, then, dwell in Christ, and Christ in them? No, says Rome, only faithful Christians. Yet Christ says, "He that eateth me, all who eat me, shall live for ever, and dwell in me, and I in them." Are not these words of Christ true? For if they are, and if in this chapter He is speaking of the Eucharist, Transubstantiation, by Rome's own confession, is proved to be false.

Do the words of institution, in St. Matt. XXVI, prove Transubstantiation?

(2.) Let us pass on, then, to the XXVIth of St. Matthew, where we have the account of the institution of the

* Rev. Dr. Cahill's Lecture.

Lord's Supper. Remember that great Romish divines confess that Transubstantiation cannot be proved from this text of Scripture. We read that the Lord Jesus while they were eating, "took Bread and blessed it, and broke it, and gave it to His disciples saying, 'Take, eat, this is my Body,' and He took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins.'" Here great stress is laid on the word "is," ("This *is* My Body," "This *is* My Blood,") as necessarily excluding all figure, and the following strange comment is added, "How could any one shed the blood of bread or the blood of wine, or how, under the Spiritual doctrine, could the blood of a spirit be shed?"* What this means I do not pretend to understand. But let us now look into the text.

And first, it is obvious to say, why should not the words "This is my Body" be figurative, and mean, "This Bread is a figure † of my Body?" Why not so understand it as we understand the words, "I am the Vine," "I am the Door," "I am the Way?" All these sayings are equally positive, and yet no one supposes them to be anything but figure.—And is all to be *literally* taken? Then what mean the words "which *is* shed?" Was the Blood of Christ actually shed at the time He was speaking? No, it was *to be* shed. This, then, is not to be literally taken.—Again, St. Luke tells us that the Lord said "This is my Body which *is* given"—St. Paul, that the Lord said, "which *is* broken for you." Was His Sacred Body as yet given or broken? No, the words mean, 'which shall be given and broken.' Then, here again, all is plainly not literal. But if the word "*is*" must be taken figuratively in one part of the sentence, why may it not be figurative in the other part of the sentence? "This *is* my Body which *is* given;"—"Is given," Rome acknowledges to mean "*shall* be given,"

* Rev. Dr. Cahill.

† I understand the words to mean, 'This is My Body to all intents and purposes'—or, in 'just construction'—or, better still, 'My Body, i.e., the Communion of My Body,' the means whereby we do actually receive the body of Christ. When I say a *figure*, I mean in some sense *figurative*. Of course, all our Blessed Lord's words are truth itself, spirit and life.

and why then may not the words "this *is* my body" signify, "This represents my Body?"

But again, in the words, "This *is* my Body which is broken," *can* the first "*is*" be literally taken? Could that Bread be *His broken body*? His body was not yet broken; how could a thing *be* literally there which had no existence at all *as yet*? His Body—His living body, was before their eyes; of that He spoke not, but of His *broken Body*; but His broken body as yet *was* not. His *broken body*, then, could not be in His hand. Literally, the words could not be true, therefore they must be figurative.

And to the Apostles the figurative sense of the words—"This is my Body," that is to say, This represents, is a figure of My Body—*was* easy and natural, for the very meal in which they were then engaged was called the *Passover*—"This is the Lord's Passover"—whereas it was not the literal Passover when the Angel of God passed over the Israelites in Egypt, but a *memorial* of it—an acting of it, as it were, over again.

Does S. Paul teach in 1 Cor. XI Transubstantiation?

(3) Transubstantiation cannot be proved by the words of Institution in St. Matthew, but is overthrown by them. Let us pass on to the XIth of First Corinthians.*

The words here insisted on by the defenders of Transubstantiation are these, "Whosoever therefore shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

Now remember, that this text is cited to prove the Romish doctrine of Transubstantiation, viz: that after consecration the whole substance of the bread is changed into the substance of the very natural Body of Christ. But of what is St. Paul speaking in this verse? Is he speaking of the elements of bread and wine before or after consecration? 'After the consecration, of course,' says Rome, and she is right. But what does the Apostle

* Bellarmine (Lib. i. Euch. c. 12) after a lengthy argument to prove a *real* presence from this passage, finally confesses that a *corporal* presence cannot be concluded from it. "All the difficulty, viz., whether the Body and Blood are taken *corporally* or only *spiritually*, still remains."

say that we eat and drink in the Eucharist? The Body and Blood of Christ? No, he says "Whosoever shall eat *this bread*, and drink *this cup*." The consecrated bread then, if the Apostle speaks truly, is bread still, unchanged in substance. Is this Romish language? Could a Romanist call the consecrated bread, Bread? No, not under pain of an anathema. Was then St. Paul mistaken? Did he speak untruly, or did the Holy Ghost speak by his mouth? He calls it *bread* even after consecration, and therefore bread it is unchanged in substance. But he does this more than once, no less than five times, in this context. He says in the words of my text, in the chapter next before (1 Cor. X. 16, 17), "The cup of blessing which we bless, is it not the communion of the blood of Christ. *The bread* which we break is it not the communion of the body of Christ? For we, being many, are one bread and one body: for we are all partakers of that one *bread*." Here again twice in succession, he calls the consecrated bread, bread, which he could not have done "if Transubstantiation were true.

This, then, is an unfortunate text for the Romanists, for it demonstrates the falsehood of the dogma which it is produced to support.

But, it may be said, how can a man be guilty of the Body and Blood of the Lord, if there is no Body and Blood there at all, if all is figure? But who says there is no Body and Blood of the Lord there, and that all is figure? Not the Church of England.* Denying firmly the Romish Transubstantiation, she is far from saying that her Lord is not there. *He is* there, not to sense but to faith, not carnally but spiritually—this she holds firmly and professes constantly. *How* he is there she does not

* The Church of England says, "Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, *no untrue figure of a thing absent* (Matt. xxvi.); but as the Scripture saith, the table of the Lord, the Bread and Cup of the Lord, the Memory of Christ, the Annunciation of His Death, yea, the Communion of the Body and Blood of the Lord, in a Marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to their bodies a resurrection to immortality.—*Second Book of Homilies, Of the Sacrament, pt. i.*

presume to say. She is content with St. Paul's blessed and comfortable words, which exclude and contradict Transubstantiation, while they affirm the reality and truth of the presence of the Lord to the faith of His people in the Sacrament, "The cup of blessing which we bless is it not the Communion of the Blood of Christ? The bread, which we break, is it not the Communion of the Body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one Bread."

THE APPEAL TO CHRISTIAN ANTIQUITY.

Did the Early Fathers hold Transubstantiation?

III. Rome, then, is again driven from Holy Scripture. Reason and Scripture are against her,—shall we once more appeal to history?

Romanists in general are very confident that Transubstantiation was taught from the beginning, but their greatest Divines, their eminent Controversialists are not so confident. We have important admissions from them, which I shall presently cite. The truth is that the Romanists have long since been driven out of Christian antiquity.* We appeal to the Fathers.† Our learned Whitaker,‡ nearly 300 years ago, (and Bishop Jewel long before him,) made the Romanists this challenge—"Let but one single plain testimony, from any one orthodox Christian writer of sincere antiquity be produced in support of Transubstantiation and I will yield." The challenge has never been answered, for this very good and sufficient reason, that there is no such testimony.

* "It is an argument of a bad cause when an adversary abandons the ground on which he once mainly rested. Rome once appealed to Antiquity; now she reviles it."—Wordsworth's *Letter to Gordon*, 2nd, Ed., p. 187.

† The Church of England requires her preachers to "be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that very doctrine by the Catholic Fathers and ancient Bishops." Canon about Preachers, Convocation of A.D. 1571.

‡ Whitak. contr. Duræum, Lib. ii. fol. 220. Bp. Hall, vol. ix., p. 333.

Let us, then, look very briefly into the History of Transubstantiation.

Rise and progress of Transubstantiation.

1. The first thing we find is that the very man and book that first broached the Doctrine of Transubstantiation are well known.

The doctrine of Transubstantiation was first propounded* in a Treatise on the Lord's Supper by a learned Monk named *Paschasius Radbertus*, Abbot of Corbie, in the year 831. This work created a great sensation, and was at once attacked by several (three at least †) of the most eminent divines of the day. The book itself, and some of the writings in opposition to it, have come down to us. Radbert, some years after, (A.D. 844) dedicated a second edition of his work to King Charles the Bald; and that Monarch referred it to *Ratramn*, one of the most celebrated Theologians of his Kingdom, a monk in Radbert's own Monastery, for his opinion of it. Ratramn thereupon wrote a treatise in answer to Radbert, which has come down to us; and in it he sets himself to confute Radbert's new doctrine from reason, scripture, and the Word of God, as earnestly as I am doing to-night. He asserts as the true Catholic view, that "the Bread and wine in the Eucharist are the Body and Blood of Christ, not in the proper, or natural, but in a mystical and spiritual sense; that the Bread is called His Body, because it is the *image* and *pledge* of His Body."‡

He says:—

"Both (the Bread and wine) as they are corporally handled, are in their nature corporal creatures; but according to their virtue, and what they become spiritually, they are the mysteries of Christ's Body and Blood..... Wherefore as they are visible creatures, they feed the body; but as they have the virtue of a more powerful substance, they do both feed and sanctify the souls of the faithful."

King Charles the Bald also requested another still

* See the Note at the end of this Sermon.

† Rabanus Maurus, Abp. of Mentz, and the other two mentioned in the text.

‡ Neander, vol. vi., p. 214; Hardwick's Middle Age, p. 180; Harold Browne, xxxix. Arth. p. 697; Bp. Cosin's Hist. of Transub., pp. 116—118. Freeman's Principles of Divine Service, Introd. to Pt. ii., pp. 36—41.

more eminent scholar and divine John Scott, an Irish Monk, then residing at his Court, to write on the subject. He did so, also opposing and protesting against the new doctrine of Radbert—as did many others in the course of the next two centuries; among them our own Ælric, Abp. of York.* The Controversy went on—the new opinion of Transubstantiation gradually gaining favor—until in the year 1215, in a council held at Rome, it was established by the Romish Church as an Article of Faith.

Now, my brethren, when we can go to History, and place our finger upon the very man that first broached this error of Transubstantiation—when we can read in the books of the time full particulars of the Controversy—and trace the growth of the new opinion until we find it made a new Article of Faith,—it does seem to be a little too much to ask us to believe that it was held by the Church from the beginning.

Romish Admissions of the Novelty of Transubstantiation.

2. But let us go farther back and appeal to the actual books of the Christian writers of the first 800 years after Christ. That they did not hold Transubstantiation is so manifest, that many of the most eminent Romish Controversialists have confessed it. Thus Alphonsus à Castro says, “there is seldom mention made in the ancient writers of transubstantiating the Bread into the Body of Christ.”† Duns Scotus‡ says that the doctrine “was not ancient,” and that “before the Council of Lateran, A.D. 1215, it was not an article of faith.” Bellarmine denies this, but himself only ventures to claim that it was made an article of faith in the year A.D. 1060.—Gabriel Biel, says that “the doctrine of Transubstantiation is not very ancient.”—If it is not, there is very little use in our looking amongst the ancients for it.—

* Soames' Anglo-Saxon Church, pp. 218, &c. Hardwick's Middle Age, p. 187.

† De Hær., Lib. viii., Col. 578 E. This and the following admissions of Romanists are quoted by Bp. Hall, Jer Taylor, Abp. Bramhall and all our great writers on the Romish controversy.

‡ As quoted by Bellarm., de. Euch., Lib. iii. cap. 23. See Jer. Taylor's Real Presence, Sect. xii. 16. and Dissuasive pt. i. cap. i. § 5.

Indeed Bellarmine seems quite to give up the point of its antiquity, for he confesses that the *language* of the fathers in many places contradicts it. Thus he says, "It is no unusual thing with the ancients, and especially Irenæus, Hilary, Nissen, Cyril and others, to say that *our bodies* are nourished by the Holy Eucharist."* But this is a flat contradiction of the Romish doctrine, which teaches that the substance of Bread and wine being entirely changed and gone, there is nothing to nourish the *body* of the communicant—the Body of Christ only nourishing *the soul*. In another place, Bellarmine, citing certain passages of the Fathers which contradict Transubstantiation, says, "It is not to be wondered at if St. Augustine, Theodoret and others spoke some things which seem to favor the heretics."† Bellarmine, of course, tries to explain away these words 'which seem to favor the heretics,' and it is very easy for Bellarmine to explain anything away, when, as you remember I showed last Sunday evening, he can cite authors to prove a doctrine in one chapter, and in his very next chapter tell you that those authors did not hold the doctrine at all.

Passages from the Fathers inconsistent with Transubstantiation.

3. The fathers say many things about the Holy Eucharist which, taken by themselves and away from their context, can easily be made to seem to prove that they held a corporal presence and transubstantiation, but when you have the context, you see at once that they meant the words in quite a different sense. The Church of England says that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." These words might be cited to prove that the Church of England believed in a corporal presence; but when we compare the XXVIIIth. Art., in which she says that there is no corporal presence, it is plain that she does not hold it. So all the strong passages in the world could never prove that a writer held Transubstan-

* Lib. ii. cap. 4.

† De Euch. Lib. ii. cap. 25.

tiation, if he expressly says in one passage that the nature of the consecrated bread and wine is not changed and that the bread and wine are a figure of the Body of Christ. Judge, then, whether the following writers* could have held the Romish Transubstantiation.

Tertullian, A.D. 200, says, "In the sacrament Christ gave bread as the figure of His Body, saying, This is my Body, that is to say, 'the figure of my Body.'"[†]

St. Macarius, born A. D. 301, says, "In the Church is offered bread and wine, the anti-type (or figure) of His flesh and blood, and they that partake of the bread that is seen, do spiritually eat the flesh of the Lord."[‡]

St. Gregory Naziazan, ordained Priest A. D. 362, says, "Now we are to be partakers of the Paschal Supper, but still in a figure, though more clear than in the old law; for the legal passover, I will not be afraid to speak it, was a more obscure figure of a figure."[§]

St. Chrysostom says, that "after consecration, though it is called the Body of the Lord, yet the nature of bread remains in it."^{||}

St. Augustine says so many things which contradict Transubstantiation that it is hard to choose among them, but take two extracts—Thus, he says, "If the sacraments had not a certain resemblance to those things whereof they are sacraments, they would be no sacraments at all; but *from this likeness for the most part they receive the names of the things themselves*, therefore, *according to a certain manner*, the sacrament of the Body of Christ is the Body of Christ, the sacra-

* I may say here, once for all, that the following passages are cited (among others) by all our learned writers, and have been vindicated triumphantly times without number against all the exceptions of the Romanists.

† Adv. Marcion. Lib. iv., cap. 40.

‡ Homil. xxvii. 17.

§ Orat. xlv. §23.

|| Ep. ad Cæsarium Monach. Tom iii. p. 473. The genuineness of this epistle is questioned by Romanists, but if not Chrysostom's it is certainly by a contemporary of his. Other passages, however, equally clear can be cited from him.

ment of the Blood of Christ *is* the Blood of Christ.”* And again, giving rules for the interpretation of Scripture, among others he lays down this rule—“A precept forbidding a crime, or commanding something good or profitable, is not figurative ; but if it seems to command a crime, or forbid a good, then it is figurative.” Now, mark the example from Scripture which he gives. “The words of Christ, “Unless ye eat the flesh of the Son of Man,” seem to command a wickedness ; *it is therefore a figure*, commanding us to communicate with the passion of our Lord, and sweetly and profitably to lay up in our memory that His flesh was crucified and wounded for us.”† I think it is clear that St. Augustine knew nothing of Transubstantiation.

The Fathers of the fifth Century positively contradict Transubstantiation.

4. But there is one other proof that the early Christians, at least up to the middle of the fifth century, knew nothing of any substantial change of the bread and wine—a proof which can never be explained away. It is this. In the middle of the fifth century, what is called the Eutychian heresy arose. That heresy taught that in Christ, (after His ascension),‡ there was but *one nature*, and that the Godhead and manhood were *blended together* in His Person, the human nature being *changed into the divine*. Now, how did the orthodox Christian writers oppose this heresy? Among other arguments, they urged this one, that as in the Eucharist the bread and wine, though they were called the Body and Blood of Christ, remained still unchanged in their own nature and substance, after consecration, so Christ’s human nature was not changed into the divine by its union with the Godhead. But, if the doctrine of Transubstantiation had then been held, or known among Christians, would the orthodox have ventured upon such an argument as this?

* Ep. ad Bonifac.

† De Doctrina, Lib. iii. c. 15, 16.

‡ As to the time when the manhood was swallowed up by the Godhead, the Eutychians seems not to have been agreed.

If they had done so, what could have been easier than for the Eutychians to answer that the illustration was entirely in their favour, and that as all Christians believed that the bread and wine were changed into the Body and Blood of Christ, really and substantially, so ought they to believe that the human nature of Christ was changed into the Divine? What could the orthodox have said in reply? Nothing, they would have been silenced.—This, then, I consider a demonstration. The argument of the Fathers that, as there was *no change* of the substance of the bread and wine in the Eucharist, so there was none of the human nature of Christ into the Divine, demonstrates, beyond all possibility of contradiction, that Transubstantiation had not then been as yet heard of among Christians.

I will only cite two short passages from those great champions of the faith against Eutyches, one from a Greek, the other from a Latin father.

Theodoret, Bishop of Cyrus, (about the year 450), says:—

“Christ honoured the symbols and signs which are seen with the title of His Body and Blood, *not changing the nature*, but to nature adding grace. . . . For the Mystical signs [that is to say the Bread and Wine,] *do not recede from their nature; for they abide in their proper substance figure and form.*” *

I hope this is satisfactory.

The Latin father I shall cite is Gelasius, Pope or Bishop of Rome. Writing towards the close of the fifth century, he says:—

“The Sacraments of the Body and Blood of Christ, [i.e., the Bread and Wine,] are a Divine thing, for which reason we become by them partakers of the Divine nature; and yet, *the substance of Bread and Wine does not cease to exist, and the image and likeness of the Body and Blood of Christ are celebrated in Holy Mysteries.*” †

To this as a proof of the belief of the Catholic Church of that day, as a demonstration that the Church then held

* Dialog. i. Ed. Sirmond. Tom. iv. p. 17; Dial. ii. p. 85.

† De duabus Naturis in Christo, quoted by Bp. Pearson, *On the Creed*, Art. iii. p. 162, in a learned note, and by all our learned writers.

the contradictory of Transubstantiation, nothing can be added.

And now I have done. I have again, in examining this doctrine, appealed to Reason—to Holy Scripture—to History; and I have proved it to be unreasonable, unscriptural, and unknown to the Catholic Church for 800 years. It is therefore a fable. It is, like everything peculiar to the modern Church of Rome, a modern novelty, not an ancient Catholic verity. It is contradictory to Reason—the calm truth of History refutes it—and it is “plainly repugnant to the Word of God.”

The idolatry of the Mass.

In conclusion, let me suggest an answer to a thought that may be in the minds of some who hear me. ‘After all—it may be said, Transubstantiation is only an error in opinion, and can do no great harm to any one.’ Now, God is their judge, not we, and how far He may excuse their errors we cannot tell—we pray that He may impute none of them. But remember, (to pass by all the other manifold practical evils that *have* flown from Transubstantiation), that one direct and necessary consequence of the dogma is *the worship of the consecrated wafer*. Our own church does not hesitate to say that “that is *idolatry* to be abhorred of all faithful Christians.”

The miserable insecurity of Romanists, according to their own doctrine.

And here, if I could have access to the members of that Church, I would earnestly appeal to them to consider how entirely uncertain it must always be—even assuming their own doctrine to be true—whether they are not actually worshipping as God a piece of bread. For the Romish doctrine of Intention unsettles everything. No Romanist can have any fair or reasonable assurance that he has been baptized, or that he has ever received any one of the Sacraments of his Church,

and, in particular, he never can be certain, when he prostrates himself before the wafer, that it has been consecrated.

For consider how easy it is, according to the Romish doctrine, to hinder the change of the bread.

If the Priest err in reciting the words of consecration in any way whatever, (and if the Priest be timid and nervous, or receive a sudden surprise, or be intemperate how easily may this happen!) there is no consecration. If he leaves out a single letter, or changes a letter, there is no consecration, and the people never can know anything about it, for the Priest is obliged to speak in a low voice so as not to be heard.

If no such accident happens, yet he may not *intend* to consecrate at all—or not all the wafers—he may *intend* to mock—he may be a secret atheist—or a Jew—he may be an impious person and laugh at the Sacrament—his attention may be distracted at the moment, and he may not think of what he is saying; then, in all these cases the people, (according to the Church of Rome) worship only a piece of bread.

But if none of all this happens, yet *if he is not a Priest* ("which often happens," says Pope Adrian VI.) * of course there is no consecration. But if he be not baptized rightly, (which also depends on the Priest's intention), if there was any defect in his baptism or ordination, or in the baptism or ordination of him who baptized him, or of him who ordained him, or of him who baptized or ordained either of them, or in any one of all the succession, from the Apostles downward—in all these cases, by their own doctrine, the consecrator is no Priest, the consecration of the Eucharist is not effected, and the people worship an idol—a mere piece of bread.

But, even if none of all this happens (which is scarcely possible), yet by the mere carelessness of the baker or vintner the effect may be hindered—and the worshippers, by their own doctrine, are betrayed into gross idolatry.

* "It often happens that the Priest feigns to celebrate and does not celebrate, or feigns to celebrate and is no Priest."—In quæst. quodlib. qu. 3., quoted by Bp. Jer. Taylor.

It is plain, therefore, that no Roman Catholic can ever be reasonably sure, that what he is worshipping is not mere bread, or indeed that he has even received any sacrament at all; and this is confessed by the most eminent Romanists. Thus Bellarmine says :

"No one can possibly be certain, with the assurance of faith, that he has partaken of a real Sacrament; since the Sacrament is not effected without the Priest's intention, and no one can possibly see the intention of another."^{*}

And Andreas Vega says :

"No one can be sure, by faith, that he has ever received even the least Sacrament. There is no way by which, without a revelation from God, we can certainly know the intention of the Priest."[†]

Surely this is a pitiable condition to be in, and one from which every Christian should earnestly and constantly pray to be delivered !

For ourselves, let us bless God that "the net is broken and we are delivered." Let us learn to prize the freedom and rich blessings of the pure Gospel of Christ. Let us dwell in devout gratitude to God upon the certainty of faith and assured peace of conscience we possess in this pure reformed branch of His church. And let us ever hereafter, in kneeling at that Holy Table, seek to enter more fully into the meaning of the Apostle when he says, "We being many, are one Bread and one Body, for we are all partakers of that one Bread."

^{*} Non potest quis esse certus certitudine fidei, se percipere verum sacramentum, cum sacramentum sine intentione ministri non conficiatur, et intentionem alterius nemo videre possit.—Bellarm. de justific. lib. iii. c. 8.

[†] Nemini potest per fidem constare se recepisse vel minimum sacramentum.....Nulla est via qua citra revelationem nosse possumus intentionem ministrantis, vel evidenter, vel certo ex fide.—Andreas Vega, Lib. ix. de justific., cap. 17.

NOTE TO PAGE 60.

I have given in the text the account of the origin of Transubstantiation, which is found in nearly all the best and most trustworthy Church Histories, (such as Neander, Dean Milman, [cold enough for Gibbon himself,] Hardwick, and all the older Historians), and which is adopted by nearly all our great Divines. The learned ritualist, the Rev. P. Freeman, however, in his *Principles of Divine Service*, (Introd. to Pt. ii. § 5,) very earnestly controverts the truth of that account, and after a careful reconsideration of the whole subject, I acknowledge myself a convert to his view. Mr. Freeman maintains, and, I think, proves, that the error of Transubstantiation was not broached till the eleventh century, and that Radbert's doctrine, though perhaps a step towards it, was very far indeed from being identical with it. He shows that Radbert did not teach the annihilation of the elements in their proper nature; that he nowhere represents that the elements are no longer food after consecration, nor so much as hints at Divine worship being due to them; and that he rejects as impious the opinion, so boldly avowed after the XIth century, that the Priest can create God Almighty. It is right to add that Mr. Freeman's view was also that of Bishop Cosin, in his learned *History of Transubstantiation*, (p. 118, ed. 1840.) I need hardly add that Mr. Freeman's statement of the historical question is much more damaging to Rome than the one given in the text of my sermon. I desire here to record my deep sense of the value of Mr. Freeman's Book, (with the exception of one or two points), and my devout thankfulness that one so learned and in every way able as he is at the same time so thoroughly loyal to the English Church.

THE MASS.

HEBREWS, X. 12.

"There is no more offering for sin."

I am to vindicate to-night the all-sufficiency of the One Sacrifice for sins once made by the Son of God upon the Cross against the Romish doctrine of the propitiatory Sacrifice of the Mass. In doing so, I must consider first the nature of that one sacrifice, and its relation to all the sacrifices that went before it, and to the appointed commemoration of it in the Holy Sacrament of the Lord's Supper.

1. As we take our stand here this evening, and look back to the beginning of the world, the Cross of Christ stands out ever before us as the great central fact of the world's history—a fact which explains all other facts, removes all difficulties, and reduces what would otherwise be a chaos to order and beauty.

The Cross of Christ and His one sacrifice made on it, is the centre towards which everything else looks, round which everything revolves. All false religions—the religious systems and dogmas and rites and ceremonies of paganism all the world over, which otherwise would be but a revolting mass of confusion—are all explained by the Cross of Christ, and themselves in their turn illustrate and bear witness to it. But the true religions of the world—the divinely appointed rites of religious worship from the beginning until Christ came, and the worship of the Church of Christ ever since—have, of course, direct reference to the Sacrifice on Calvary.

That the sacrifices of the Patriarchs and Israelites were all of them most beautiful and instructive types of the atoning death of Christ we see at once ; and it requires very little thought to discern that the great sacrament of the Gospel, which "was ordained for the continual remembrance of the *sacrifice* of Christ," has exactly taken their place in the Christian dispensation. There are, I suppose, very few Christians who do not discover for themselves, by their own thoughts and reasonings, and the study of God's word, that, all that the bloody sacrifices of animals were to the faithful before Christ came, the memorial of Bread and Wine in the Lord's Supper has been and is to Christians ever since.

2. All the religions of the ancient world—the true religion and all the false religions—agreed in one thing, and their agreement in that one thing is certainly most remarkable ; they all agreed in worshipping God by means of animal sacrifices. Not only, however, was there a perfect agreement in this one point of the offering of slain beasts, but there was also a wonderful and striking coincidence in all the main outlines and in many of the details of that sacrificial worship, in all ages and lands.*

This correspondence is abundantly sufficient to establish the fact, that all sacrifices throughout the ancient world had one common origin. That origin could have been nothing else than God's own express appointment of animal sacrifice, as the means of communion with Himself.

3. Into the whole subject of the Mosaic sacrifices I cannot, of course, now enter. It will be sufficient for my purpose to say that they all had a direct connexion with the one oblation of Christ, which was to be in due time offered once for all upon the Cross. St. Paul, in the Hebrews, tells us that they were *a shadow of good things to come*—that is, they foreshowed the redemption of the world as fully and truly as it could be foreshown by any earthly types. They also educated the world, and especially the Jewish nation, in certain great principles and doctrines. They were, moreover, we cannot doubt,

* Freeman's Principles of Divine Service, vol. ii, pt. ii., §4.

the means of actually conveying real spiritual blessings and gifts of God's grace to those who faithfully used them.

The sacrifices of the old world trained the men of those days into a fitness to receive Christ when He should come, and to understand the nature of His salvation. Those ever-smoking altars and the ever-flowing blood could not but teach them that in God's sight they were sinful and polluted—that they were guilty of death and exposed to its curse and penalty—that death could only be undone *by death*, the death of the guilty by the death of the innocent—and that by means of the death, and blood shedding of some Innocent One, to come in due time, a full and sufficient and really satisfactory atonement for sin would be made.

All this was taught as well by the Heathen altars and sacrifices as by the Jewish, but the nature of the coming salvation was much more fully and clearly signified by the Jewish Temple worship. The one Altar, and the one only, lawful for the Jews in the whole world—the one only High Priest,—the one only Fire sent down by God from Heaven,—the one ever repeated Daily Sacrifice of a lamb without blemish—all this plainly trained them into a fitness to understand that the One Christ the Son of God, 'by His one oblation of Himself once offered on the Cross, made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.'

4. There was one feature of the Mosaic ritual, which it is important here to remark upon—I mean *the sacrificial feasting*. I hope that what I am now explaining is not new to you. If you are accustomed carefully to read your Bibles—your whole Bible—you will remember that in certain sacrifices *the offerer and his household, as well as the officiating Priest, were to feast upon the flesh of the sacrifice*. These were, first and chiefly the Peace-offerings,* and the offerings made at the three great annual Jewish feasts,† the Passover, the feast of Pentecost, and the feast of Tabernacles. All vows,‡

* Lev. iii., especially verses 11—19.

† Exod. xii. Lev. xxiii. Deut. xvi.

‡ Lev. vii. 16, 17. Deut. xii. 6, 7, 17, 18, 27.

besides voluntary free-will offerings,* were also of this kind.

In the peace-offerings the most important ceremonies used were these.†—The animal was presented to God and slain by the offerer, its blood received and sprinkled round the altar by the Priest, a part of the sacrifice burnt upon the altar, and the rest solemnly and joyfully eaten by the Priest and by the offerer and his family.

Now, there is no Christian but must see at once that this feasting upon the Passover Lamb and the many other Peace-offerings was a most expressive type, first, indeed, of our spiritual feeding upon Christ our Saviour by faith with thanksgiving continually every day, but more especially of our spiritual feeding upon Him in the Holy Sacrament of the Lord's Supper. The intended reference to the great Gospel Feast of the Eucharist must be especially plain, when we remember the remarkable fact, that, by God's appointment,‡ offerings of bread and wine were an indispensable part of those sacrificial feasts. With a part of the sacrificial bread and wine on the table, at which He was celebrating the Passover did the Lord Jesus institute the Lord's Supper, thus evidently putting it in the place of the sacrificial feasts and sacrifices of the Jews, for the use of His Church to the end of time.

5. The question, then, whether the Sacrament of the Lord's Supper can properly be called a sacrifice, seems here to be answered. If it bears the same, or a strikingly similar, relation to the one-atoning and all-sufficient Sacrifice of Christ ever since the death of Christ, that the Jewish offerings bore to His sacrifice before His death, then it evidently may be and is properly called a sacrifice.

6. That the bread and wine—or rather, the whole service of the Eucharist—completely and exactly answers all the purposes of the legal sacrifices, every one can see. Those sacrifices, St. Paul tells us, could never take away sins—they kept up a remembrance of sins, which they could never cancel. In themselves, they had no value—no real, intrinsical value in God's sight. Their

* Lev. xxii. 19—30.

† Lev. iii.; vii. 11—28; xiii. 17—33; Num. xv. 8—14.

‡ Num. xv. 1—12.

whole worth, as sacrifices, consisted in their typical relation to the one only propitiatory and all-sufficient sacrifice of Christ upon the cross. They may have served, and doubtless did serve, other blessed and merciful purposes; but in themselves, as sacrifices, they were but types and shadows. They pointed forwards, they did no more.—Do not the symbols of bread and wine in the Lord's Supper answer the very same end? Are they not ordained for the continual remembrance of the *sacrifice* of the Death of Christ? And as *representing*, equally with the older sacrifices, the one sacrifice of Christ, and pointing back to it and proclaiming it, may they not be as properly called a sacrifice?

Many persons who have never really examined this subject, have a vague general idea that there can be no sacrifice, properly so called, unless there is also the sacrificial death of some living creature. But this is altogether a mistake. Under the law the meat-offering, which was an offering of fine flour, oil, frankincense and salt, or, of green ears of corn—the drink offering, which was of wine—and other similar offerings, where there was no living victim, and no blood shed, were also called sacrifices. A *sacrifice* is simply *anything offered to God*.* Our prayers and thanksgivings are called sacrifices in scripture; so also a broken and contrite heart, our own souls and bodies, our good deeds, are called and properly are *sacrifices*. “By Him let us offer the sacrifice of praise to God continually.” And again: “To do good and to communicate (or give alms) forget not, for with such sacrifices God is well pleased?”

There can be no possible objection, then, to our calling the Lord's Supper a sacrifice—and in point of fact it has been so called universally from the beginning, both in ancient and modern times. In our own Prayer Book we are taught that the Lord's Supper was “ordained for the continual remembrance of the sacrifice of the death of Christ,” that is, for the remembrance of His death considered as a sacrifice, which was exactly the purpose served by the sacrifices of the old law. In

* A kind and valued friend, who did me the favor to read over these sheets, suggests the following as a more complete definition:—“A sacrifice is simply an offering to God, which to be accepted as a sacrifice, needs only to be perfect and complete of its kind.”

the Communion Office, we expressly call the Eucharist a sacrifice, when we pray God to "accept this our bounden duty and service"—"our sacrifice of praise and thanksgiving."

7. Now, let me briefly explain to you the senses in which the Holy Communion may be rightly called a sacrifice—and this is the only way of showing how false and unreasonable and unscriptural is the Romish doctrine of the sacrifice of the Mass.

The Eucharist may be called a sacrifice.

1st. Because of the alms always offered to God in this service ;

2ndly. Because of the sacrifice of prayer then offered up ;

3rdly. Because of the sacrifice of praise and thanksgiving then especially presented ;

4thly. Because of the sacrifice of our souls and bodies, which we then offer and present to God ;

But lastly, and chiefly because of the commemoration through the creatures of bread and wine, of the sacrifice of the death of Christ, which He Himself commands us then to make.

Into this last point I must enter a little more fully, because if you do not quite understand it, you lose a large part of the spiritual benefit of the Lord's Supper, and besides, without a knowledge of this, you never can understand how the Romish doctrine of the Mass is a corruption of the Christian doctrine of the Lord's Supper. Give me, then, here, your most careful attention.

For this purpose I must once more ask you to look back to the Grand Sacrifice itself.

What was the essential nature of the sacrifice which Christ offered to God in our behalf? It was, that for us He underwent death, by the shedding of his blood. It was by the fact of that death that the redemption of mankind was effected, and man's own inevitable natural death hindered from being everlasting. By His death the curse was removed from the world—from every man. God was brought back to a world alienated from Him as consciously unholy, and offensive to him as dead in sin ; and man was restored to a capacity both for life and holiness. All this was effected, once for all,

fully, perfectly, sufficiently, by Christ's death. When He bowed His sacred head and said "It is finished," and gave up the Ghost, that work was complete forever.

Yes, Christ's sacrifice was then complete and finished, but His Priestly work was but begun. For mark the words of the Apostle: "This man, because He continueth ever, hath an unchangeable Priesthood ever living to make intercession."

"Christ being come an High Priest....by his own blood entered in once into the Holy Place."

"Christ is entered into Heaven itself, now to appear in the presence of God for us"* These verses clearly unfold to us the work in which Christ, as our High Priest, is continually engaged in the presence of God in Heaven. He appears there *for us*—making intercession for us—and that too with His own blood—a work typified and foreshown by the yearly entrance of the High Priest into the Holy of Holies. On that one day of all the year, the Jewish High Priest, filling his hands with the specially prepared incense, and taking with him also a censor full of coals from off the Altar of meat-offering, entered into the holiest of all, to sprinkle upon the very mercy-seat covered with the cloud of incense, the blood of atonement. Then was seen the perfect type upon earth of "Christ entering into the Holy places not made with hands, even into Heaven itself with His own blood, now to appear in the presence of God, making intercession for us,"—"True Priest, True Sacrifice, presenting His Church in Himself, through His all prevailing intercession!"

This is what is ever going on in Heaven. The Throne of God, the True Mercy-Seat, is ever covered with the incense of Christ's intercession; and the Blood, once for all shed, is ever presented by Him for us unto the Father. He pleads it on our behalf in Heaven; and we on earth in our own behalf, but in His name and according to His appointment, plead before God the same sacrifice, the merits and atoning efficacy of the same blood. We plead it in our prayers, but we plead it in the highest of all senses, and in the most solemn

* Heb. vii. 24, 25; ix. 11, 12, 24.

way in the Holy Eucharist. Then, in act, as well as in words do we plead it, when we place the appointed memorial of the One Sacrifice before God. There is the bread and wine, His own chosen symbols of His sacrificed Body and Blood. The Bread is presented to Him—it is consecrated and solemnly set apart for that use—it is broken—the wine is poured out and placed before God—and by those His own appointed acts, we do “shew forth”—we *remind* God of, and plead before Him the atoning death of His well-beloved Son. And then, in the assurance that we have attained the forgiveness and grace we sought for, we feast together upon the symbolical bread and wine, feeding by faith with thanksgiving in our souls upon the flesh and blood of the Son of God.

Thus we have the image on earth, of the perpetual Priestly intercession of Christ our Lord in Heaven.

This is the sense in which the Holy Eucharist was called a *sacrifice* by the old fathers, in the first ages of Christianity; in this sense all the great divines of our own Church, and the Protestant Divines of the Continent, willingly grant, and constantly teach that it is a sacrifice. Not a *propitiatory* sacrifice—for there can be but *one* propitiatory sacrifice for sins—but a *representative sacrifice*,—a divinely appointed image of the one great sacrifice of Christ on the Cross and of His continual Priestly intercession by His continual presenting that sacrifice for us in Heaven.

*Refutation of the pretended Propitiatory Sacrifice
of the Mass.*

II. I must pass, now, from this view of Christ's glorious and blessed work in Heaven, and His own appointed image of it on earth, to that fearful corruption and perversion of it all, the Romish sacrifice of the Mass.

The Mass is, certainly, the *worst* of Rome's corruptions—the most openly and flagrantly and contemptuously contradictory of the positive declaration of the word of God, besides that it is an entire turning aside of the institution of Christ from its intended purpose.

The Romish Doctrine of the Mass Stated.

I shall begin as heretofore with a statement of the doctrine to be examined, as it is laid down by the Council of Trent, and the authorized books of the Church of Rome.

The Council of Trent declares as follows:

"Because in the divine sacrifice which is performed in the Mass, the selfsame Christ is contained, and unbloodyly offered, that offered Himself once upon the Altar of the Cross; the holy Synod doth teach, that *this sacrifice is truly propitiatory*.

"It is rightly offered, not only for the sins, punishments and satisfactions and other necessities of the faithful living, but also for the dead in Christ, not as yet fully purged."^{*}

The *Catechism* of the Council of Trent teaches as follows:—"We confess that the Sacrifice of the Mass is one and the same sacrifice with that upon the Cross, since the victim is one and the same, namely, Christ our Lord, who offered Himself once only, a bloody sacrifice on the Altar of the Cross. The bloody and unbloody victim is not two victims but one only, whose sacrifice is *daily renewed† in the Eucharist*.

The Priest is also the same Christ our Lord; the ministers who offer the sacrifice, consecrate the mysteries not in their own person but in the person of Christ, and thus invested with the character of Christ, the Priest changes the substance of the Bread and wine into the substance of Christ's real Body and Blood. The Holy Sacrament of the Mass, therefore, is not only a sacrifice of praise and thanksgiving, or a bare commemoration of the Sacrifice of the Cross, but *also a sacrifice of propitiation*, by which *God is appeased and rendered propitious ‡ to us*.

The same Catechism, speaking of the causes for which the Eucharist was instituted by Christ, assigns this as one, viz:—"That the Church might have a perpetual sacrifice, *by which our sins might be expiated*, and our

^{*} Sess. xxii. cap. 2.

[†] "Instauratur." And again, (Cat. Trid. cap. xx., §7) "Nobis visibile sacrificium reliquit, quo cruentum illud, semel in cruce paulo post immolandum, *instauraretur*."

[‡] Catechism. Trident. cap. xx., §8.

Heavenly Father, being often very greatly offended with our sins, *might be brought from anger to mercy, and from the severity of a just punishment to clemency.*"*

The Council of Trent further declares that "Masses are to be celebrated in honour of the Saints in order to obtain their patronage and intercession with God."†

I may here add Bellarmine's definition of a sacrifice. He declares that, "In every sacrifice there must be a destruction of the thing offered. The consumption or manducation which is done by the Priest is an essential part of this sacrifice ; for in the whole action of the Mass there is no other real destruction but this."‡

The Romish doctrine of the Mass, then, is this :—

1. It is all grounded upon the Transubstantiation of the Bread and wine into the very natural substance of the Body and Blood of Christ—"their own literal and proper physical selves."

They teach

2. That the elements consecrated by the Priest and offered to God are a true and proper sacrifice.

3. That this sacrifice is, in the proper and fullest sense, propitiatory ; by it God is appeased and rendered propitious, is brought from His anger to mercy, and from the severity of a just punishment to clemency ; and by it our sins are expiated.

4. That it is offered for the sins, punishments and satisfactions, not only of the faithful living but also of the dead in Christ who are in Purgatory.

5. That it is also rightly offered up to the honor of the saints, in order to obtain their patronage and intercession with God.

6. That this sacrifice is *one and the same sacrifice with that upon the Cross* ;---and this is explained as follows :---The victim is the same Jesus Christ, the offerer the same, Jesus Christ in the person of His Priests ; and *the oblation of the Cross is daily RENEWED in the Eucharistic sacrifice.*"

7. Bellarmine teaches that the consumption or manducation of the Priest is a real part of the sacrifice, for *by it the thing offered is DESTROYED.*"

* Ibid., cap. xx. § 7.

† Sess. xxii., cap. 3, and Canon 6.

‡ Bellarm. de Missa Lib. i. c. 2.

8. It is held to be a completion of the sacrifice if the Priest alone communicates, and thus private Masses are continually offered by the Priests alone for the living and the dead.

Protest of the Anglican Church against the Mass.

This is the Romish doctrine of the Sacrifice of the Mass; and now, in contrast with it, I place before you the doctrine of the Church of England on this point, as contained in the 31st Article:

ARTICLE XXXI.

"Of the one oblation of Christ finished upon the cross.

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for the sins of the whole world both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore, the sacrifices of masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

This protest of the Church of England was first adopted in the spring of A. D. 1553, more than nine years before the Session of the Council of Trent in which the decrees concerning the mass were set forth; and it has been maintained by her unchanged in all the many reviews and revisals of our Prayer Book during the last 300 years. The Romish "Masses for the quick and dead to obtain remission of pain and guilt," she declares to be "blasphemous fables and dangerous deceits." Her teaching, as a loyal son of the church, I am bound to maintain; I shall therefore, now, make every word of the above Protest good.

The Mass is built upon Transubstantiation, which has been proved to be False.

i. Now, in the first place, you will already have noticed, that this whole doctrine of the Romish Sacrifice of the Mass is built upon Transubstantiation. If Transubstantiation were not supposed to be true, Rome would never pretend that the Mass was a propitiatory sacrifice, or that Christ was really offered in it for the quick and the dead.

The decree of the Council of Trent begins with these

words, "*Because* in this divine sacrifice which is performed in the Mass, *the self same Christ is contained* that offered Himself once upon the Altar of the Cross, the Holy Synod doth teach that that sacrifice is truly propitiatory." If then, Transubstantiation is taken away—if it is proved that there is no such substantial change of the bread and wine into the self-same Christ that died on the cross—the pretended sacrifice of the mass falls to the ground. But I have already demonstrated the falsehood of Transubstantiation; nothing more, therefore, remains to be done. The pretended foundation of the Mass, which is Transubstantiation, being proved to have no existence, the Mass itself is at once seen to be fabulous. If there is no corporal presence of the Body of Christ, no substantial change of the Bread into the substance of His physical Body, there can be no true and proper offering again of that body. Transubstantiation being overthrown, all the vast pile built upon it falls too;—Masses to make God propitious and to expiate our sins—Masses to take the dead out of Purgatory—Masses in honor of Saints and Angels to obtain their patronage and intercession with God—all these fearful and heathenish superstitions tumble into the dust together.

ii. Nevertheless, I shall proceed to show that this doctrine of the Mass is, by itself, unscriptural, unreasonable, and uncatholic; that like the rest of Rome's own peculiar doctrines it positively contradicts the plain letter of scripture, was utterly unknown to the Church for ages, and is, in fact, altogether an invention of modern times.

The Mass is Self-contradictory and Unreasonable.

I. Let me ask you to glance, in the first place, at the perplexities and inconsistencies of the doctrine itself.

And at the outset, does it not seem to be a most blasphemous and revolting thing, to say, that a mortal, sinful man can first make his God, the glorious and Almighty God, out of Bread, and then eat Him, or—as Bellarmine hesitates not to say—*destroy* Him? Is this reasonable, or is it utterly abhorrent to our reason? If this had been the doctrine of the early Church might not the heathen have retorted upon them,—“You reprove us for worshipping gods which can neither see, nor hear,

nor taste, nor smell;—why may not we, as well as you? You first *make* your God, and that of bread—you then worship Him—and then devour Him!" And what would the Christians have had to answer?

Then, next, they call their sacrifice, an *unbloody* sacrifice; but how can it be an *unbloody* sacrifice, if the very, natural blood of Christ which was shed is literally there? This is a contradiction.

Again, it is said that the sacrifice of the Altar is the *same with that of the cross*. But how can that be, when Christ's natural death was the very essence of the Sacrifice of the Cross; when the blood-shedding and death was that which gave His Sacrifice all its value, so that, as Rome confesses, without it there would have been no propitiatory sacrifice at all? It is not pretended that in the Mass there is a repetition of the *death* of Christ. Is it not, then, a plain contradiction to say that it is a renewal or repetition of the very same *sacrifice* which was offered on the Cross, when the most essential part of that sacrifice, namely, the death of the Victim, and the shedding of blood, are wanting? Even granting Transubstantiation, for the sake of argument, it is contrary to all sober reason to say it is the same sacrifice. Look at the difference which Rome herself grants to be between the two. The One Great Sacrifice was offered by Christ; it was a bloody sacrifice—its very essence was the shedding of blood, and the pouring out of Christ's soul unto death, as the price of our redemption. But in the Mass, according to Rome's own teaching, there is no shedding of blood, no suffering, no death, no redemption. The most essential, the all important parts of the Sacrifice of the Cross are not there. How, then, can it be *the same sacrifice*?—How can it be reason to say so?

Again, Rome teaches that the Sacrifice of the Mass is a perpetual sacrifice to expiate our sins, and to turn away God's anger; and yet she says again, that Christ by His death paid the full price of our redemption, and bore all our sins in His own body.*—Here, again, is a plain contradiction. If it is the very same sacrifice as

* "By that one Sacrifice upon the Cross Christ has furnished the full ransom, redemption and remedy for all the sins of the world."—Note in Douay Bible on Heb. ix. 12.

that of the Cross—a renewal of that sacrifice—then it must be for the same purpose. But if the death of Christ on the Cross was the full price of our redemption, what more is needed? Then, the sacrifice of the Mass is utterly useless.

Finally,—it is said that this sacrifice is to be offered up “in honor of the saints to obtain their patronage and intercession!” What! The crucified Redeemer, the Lord of glory, the glorified Godman Christ Jesus, offered up as a sacrifice by human beings to the honor of other human beings—the Saints, to obtain their patronage and intercession! Is this Christianity? Can it be possible that these words were spoken by Christians—or is not this rather a pagan speaking of the sacrifices he offers up to appease his gods many and lords many?—My Brethren, is *this* agreeable to reason? Is it possible to believe that God ordains that He Himself should be offered by us, as a sacrifice in honor of saints—dead men—to obtain their patronage and intercession? Is it not, rather, rightly styled *a blasphemous fable*?

This, then, is not a reasonable doctrine. Here again, as reason is utterly irreconcilable with Transubstantiation, the foundation, so it utterly revolts against the superstructure, the pretended propitiatory sacrifice of the Mass.

The propitiatory sacrifice of the Mass has no foundation in Holy Scripture.

II. Let us proceed to examine the Mass by the light of HOLY SCRIPTURE. The defenders of the doctrine bring forward several passages to prove it; but some of them are nothing to the point, as many of their own doctors allow; and others, if they can be understood to speak of a sacrifice under the Gospel at all, do certainly not, (nor is it pretended), assert that it is the same identical sacrifice with that of Christ on the Cross. Indeed if we grant them every text they claim, those texts would make nothing at all in their favour.* I shall, therefore,

* I have been requested to refer briefly to those passages, that it may be known exactly what testimony of Scripture is offered to us in support of the Mass.

1. The first place of Scripture which they allege is Genesis, xvi. 18, compared with Heb. vii, 1. “Melchizedek met Abraham and blessed him, and brought forth Bread and Wine, and he was the Priest of

not waste your time with looking into those passages, one by one, but shall take the more summary mode of showing that the pretended sacrifice of the Mass is utterly contradicted and overthrown by plain opposing testimonies of Holy Scripture.

The Mass is flagrantly contradictory to the plain letter of the Word of God.

Above all the other corruptions of the Church of Rome, the doctrine of the propitiatory sacrifice of the Mass is unscriptural. It is not as if Holy Scripture were *silent* on the subject. It is not that *a few express*

the most high God." Hence they argue that Melchizedek offered sacrifice of Bread and Wine, typifying the sacrifice of the altar; and that therefore the Lord's Supper must be a true sacrifice.—Supposing we grant this, it proves nothing, except that the Holy Eucharist is a sacrifice, which we do not deny. They do not pretend that it proves that the Eucharist is a real offering again of the Body of Christ for sin. That must be proved separately. However, that this was no sacrifice at all, but only bread and wine for the refreshment of Abraham's army, is the opinion of many eminent Romanists, among others Cardinal Cajetan, and Cassander. Another Portuguese divine, Georgius de Atarde, in the Council of Trent, argued strongly against trying to prove the Mass from this and other Scriptures. *Salmeron*, another divine of high standing among them, gives up the Scriptures, and places the Mass among those apostolical traditions which were not committed to writing.

2. They next produce this passage from the prophet Malachi, (i. 11.) "My name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." But, granting that this is a prophecy of the Holy Eucharist, what does it prove? Nothing to their purpose. It simply would prove that *it is a sacrifice*, which we do not deny, but it says not a word of a real offering in the Eucharist of the natural Body of Christ, for the sins of the quick and the dead.—However, Tertullian, Cyprian, Eusebius, Theodoret and others of the Fathers, expound this place of such spiritual sacrifices as prayer, and praise and good works, without a single word of reference to the Holy Eucharist; and thus Rome, by her own rule of interpretation, is excluded from alleging the passage at all.

3. They allege the words of Christ to the woman at the Well of Samaria, "The hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father."—It requires, as you may well imagine, a great deal of explanation indeed, to find the sacrifice of the Mass in this passage. It is not so plain a proof of it as to convince us.

4. They produce the words of Christ in instituting the Eucharist. But the whole value of the argument depends upon whether we are to find Transubstantiation in those words. If not, they can prove no more than a commemorative sacrifice, which we do not deny.

From this it is plain that they are not able to bring forward anything to the purpose from the Scriptures; and accordingly, as I showed above, some of their learned men candidly confess that the sacrifice of the Mass is not to be found in the Scriptures at all.

passages only contradict it, as in the case of Transubstantiation and Purgatory. But the Mass is as openly and plainly opposed to the principal argument of at least one entire Book of the Bible, as if the writer of that Book had set himself to confute it. The whole argument of St. Paul's Epistle to the Hebrews is as full and complete a refutation of the Mass as it could have been if the Apostle had written the Book for that very purpose.

Now, there are some points in religion about which we are but scantily informed in the Holy Scriptures. We have to gather the scripture doctrine, on some points, from a careful weighing and comparison of disjointed passages, and hints let drop undesignedly as it were. This is no blemish in Holy Scripture, it is only an additional proof of their genuineness. When the design of the sacred writers did not lead them naturally to speak upon a particular doctrine at any length or with precision, we do not expect clear and full instructions.

But, on the other hand, in some cases the sacred writers set themselves professedly and earnestly to the task of giving us instruction on a particular subject; and when they do, it will be hard to persuade us that the most important part of that subject can have been left entirely unnoticed.

Now remember the place which the Mass occupies in the present Church of Rome. It is by far the most prominent portion of her religious system. The great distinguishing work of her Priests is to offer up this sacrifice. Can we, then, believe, that, if the Romish doctrine were true, and the propitiatory sacrifice of the Mass held the same place of prominence and importance in the Apostolic Church which it does in the modern Church of Rome, the Apostle Paul, when teaching expressly, and in no less than six successive chapters of his Epistle to the Hebrews, of the Priesthood and sacrifice of Christ, could have been entirely silent on the subject? No, that would be impossible. Much less could he—if the Mass were true—plainly, and pointedly, and repeatedly contradict and oppose it.

Let us look into this argument, and consider what he says :

St. Paul's Argument against any more Offering for Sin.

He saith :—" Christ, by His own blood, entered in once into the Holy place, having obtained eternal redemption for us," Heb. ix, 12. If He obtained *eternal redemption*, He need not be offered daily to "expiate our sins." So the Apostle argues :—" Nor yet," says he, "that He should offer Himself often, as the High Priest entereth into the Holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once (for all) in the end of the world hath He appeared to *put away sin** by the sacrifice of Himself," ix. 25, 26. Here we are expressly told that there is no need for Christ to offer Himself often; for then, argues the Apostle, "He must have often suffered." It is plain from this that Christ cannot be offered as a propitiatory sacrifice without suffering. Therefore he must either *suffer* in the Mass, which Rome denies, or else not be offered there as a propitiatory sacrifice at all.

Next, we are expressly told that His offering of Himself is once and once only. "By *one offering* He hath perfected for ever them that are sanctified," x. 14. "As it is appointed unto men once to die, so Christ was once offered to bear the sins of many," ix. 21, 28. "Christ offered one sacrifice for sins for ever," x. 12.

Finally, as the conclusion of his argument and as if to exclude all possibility of such a corruption as this of the Mass, the Apostle says, "THERE IS NO MORE OFFERING FOR SIN," x. 18.

How amazing, how dreadfully presumptuous is the Romish contradiction of these words of Holy Writ! Thus saith the Holy Ghost, "*there is no more offering for sin.*" But what saith Rome?—"If any one shall say that the Sacrifice of the Mass is not propitiatory, and that it ought not to be *offered* for the living and the dead *for sins*, LET HIM BE ACCURSED!" Ought we not to tremble as we hear this blasphemous anathema,—so evidently directed against the very words of the Holy Ghost Himself!

But listen again to the Apostle,—“We are sanctified,” saith St. Paul, “by the offering of the Body of Jesus

* "For the destruction of sin," Douay Version.

Christ once for all," x. 10. And then, in the very next words, the Apostle contrasts this one all-sufficient sacrifice, with the daily sacrifice of the Mosaic economy ;—" And every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins ; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God," x. 11, 12.—Now, could anything in human language, be a plainer contradiction than this is to the Romish Sacrifice of the Mass? Christ offers "one sacrifice for sins for ever"—and then—what then? Then, says Rome, He offers the same sacrifice again and again, thousands and millions of times,—Himself, in the persons of His priests, renews and repeats the Sacrifice of the Cross—Himself offers Himself—the same victim, the same Priest. But so saith not the Apostle. "Then," says St. Paul, "*He sat down* on the right hand of God."—He *sat down*, resting from the work of offering, because the work was done. And the Apostle's final conclusion is, "where *remission of sin is*, THERE IS NO MORE OFFERING FOR SIN."

Could anything, my Brethren, be more satisfactory than this? Here is a long, elaborate argument, to prove that the one sacrifice of Christ was full, perfect and sufficient—that it put away sin once for all—that (in the words of the Douay Version) it *destroyed* sin, and *exhausted* the sins of many—that it perfected for ever them that are sanctified—that it needed not to be repeated, and that if it were to be repeated, Christ must often have suffered—that by His own blood He entered in, once for all, into the Holy place and there sat down, thenceforth waiting till His enemies be made His footstool—that He offered one sacrifice for sins for ever—and that THERE IS NO MORE SACRIFICE FOR SIN. Is not each one of these sentences utterly contradictory of the Romish Mass? Can it possibly be believed, by any reasonable person, that the Apostle himself, who thus wrote, was a Romish Priest, and was himself daily offering up to God, as a propitiatory sacrifice for the sins of the living and the dead, the very same sacrifice that Christ offered on the Cross?—The absurdity of such a supposition is altogether too glaring.

Thus Rome is found directly and deliberately contradicting the Word of God.

But, it may be said, Rome must have some way of getting over this difficulty ; how does she do so? She gets over it, Brethren, by *setting herself deliberately to destroy the supreme authority of God's word.*

Rome loves not Christian Antiquity.

But if she destroys the supreme authority of God's word, what does she leave us, as the foundation of our faith and hope? Does she leave us the testimony of a pure christian antiquity?

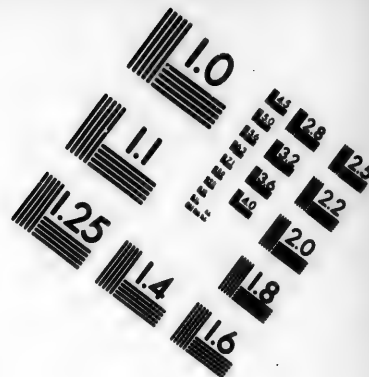
Rome loves not Christian antiquity, much as the unlearned crowd of her defenders boast that the Romish is the old religion. Rome in modern times has been quite driven out of antiquity and her most able defenders have openly given it up. They have abandoned antiquity as they have abandoned scripture, and have invented a new theory to explain to us how it is that we do not find the modern Romish system in either Holy Scripture or Christian antiquity. This is called the theory of developement, by which everything is made smooth—or rather, to speak the truth, by which confusion is made worse confounded and the way to utter infidelity is made plain.

Is the Doctrine of the Mass found in the Fathers of the Early Church?

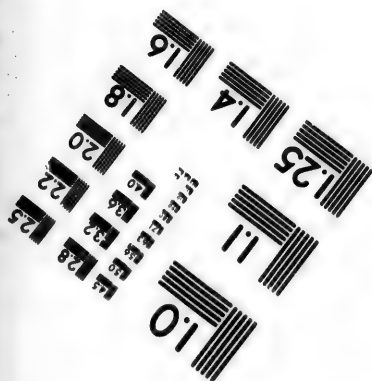
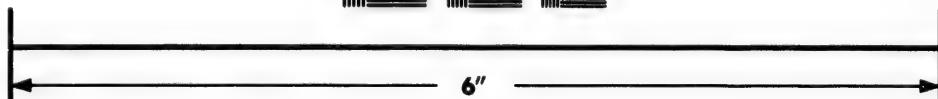
III. Let us, however, look into antiquity for the Romish Sacrifice of the Mass. "Transubstantiation," says the great Romish Schoolman, Duns Scotus, "is not very ancient."—How then, I add, can *the Mass* be ancient, which is, by Rome's own showing, built on Transubstantiation?—Here the antiquity of the Mass is given up.

But there is another test of the opinion of the ancients. Among the old pagans, as I told you at the beginning of this discourse, sacrifices were universal. It was, therefore, a great stumbling-block to them, that the Christian Religion had no visible sacrifice, and they constantly cast it in the teeth of Christians, "that they must be atheists because they had no sacrifices."

How did the Christians answer this objection?—The Church of Rome would have known how to answer it had she been then what she is now, for that is the very



A resolution test chart featuring various patterns of horizontal and vertical lines of increasing frequency. Each pattern is accompanied by a numerical value indicating its resolution. The values include 1.0, 1.1, 1.25, 1.4, 1.6, 1.8, 2.0, 2.2, 2.5, 2.8, 3.2, 3.6, 4.0, 4.5, 5.0, 5.6, 6.3, 7.1, 8.0, 9.0, 10, 11.2, 12.5, 14, 16, 18, 20, 22.5, 25, 28, 32, 36, 40, 45, 50, 56, 63, 71, 80, 90, 100, 112, 125, 140, 160, 180, 200, 225, 250, 280, 320, 360, 400, 450, 500, 560, 630, 710, 800, 900, 1000, 1120, 1250, 1400, 1600, 1800, 2000, 2250, 2500, 2800, 3200, 3600, 4000, 4500, 5000, 5600, 6300, 7100, 8000, 9000, 10000, 11200, 12500, 14000, 16000, 18000, 20000, 22500, 25000, 28000, 32000, 36000, 40000, 45000, 50000, 56000, 63000, 71000, 80000, 90000, 100000, 112000, 125000, 140000, 160000, 180000, 200000, 225000, 250000, 280000, 320000, 360000, 400000, 450000, 500000, 560000, 630000, 710000, 800000, 900000, 1000000, 1120000, 1250000, 1400000, 1600000, 1800000, 2000000, 2250000, 2500000, 2800000, 3200000, 3600000, 4000000, 4500000, 5000000, 5600000, 6300000, 7100000, 8000000, 9000000, 10000000, 11200000, 12500000, 14000000, 16000000, 18000000, 20000000, 22500000, 25000000, 28000000, 32000000, 36000000, 40000000, 45000000, 50000000, 56000000, 63000000, 71000000, 80000000, 90000000, 100000000, 112000000, 125000000, 140000000, 160000000, 180000000, 200000000, 225000000, 250000000, 280000000, 320000000, 360000000, 400000000, 450000000, 500000000, 560000000, 630000000, 710000000, 800000000, 900000000, 1000000000, 1120000000, 1250000000, 1400000000, 1600000000, 1800000000, 2000000000, 2250000000, 2500000000, 2800000000, 3200000000, 3600000000, 4000000000, 4500000000, 5000000000, 5600000000, 6300000000, 7100000000, 8000000000, 9000000000, 10000000000, 11200000000, 12500000000, 14000000000, 16000000000, 18000000000, 20000000000, 22500000000, 25000000000, 28000000000, 32000000000, 36000000000, 40000000000, 45000000000, 50000000000, 56000000000, 63000000000, 71000000000, 80000000000, 90000000000, 100000000000, 112000000000, 125000000000, 140000000000, 160000000000, 180000000000, 200000000000, 225000000000, 250000000000, 280000000000, 320000000000, 360000000000, 400000000000, 450000000000, 500000000000, 560000000000, 630000000000, 710000000000, 800000000000, 900000000000, 1000000000000, 1120000000000, 1250000000000, 1400000000000, 1600000000000, 1800000000000, 2000000000000, 2250000000000, 2500000000000, 2800000000000, 3200000000000, 3600000000000, 4000000000000, 4500000000000, 5000000000000, 5600000000000, 6300000000000, 7100000000000, 8000000000000, 9000000000000, 10000000000000, 11200000000000, 12500000000000, 14000000000000, 16000000000000, 18000000000000, 20000000000000, 22500000000000, 25000000000000, 28000000000000, 32000000000000, 36000000000000, 40000000000000, 45000000000000, 50000000000000, 56000000000000, 63000000000000, 71000000000000, 80000000000000, 90000000000000, 100000000000000, 112000000000000, 125000000000000, 140000000000000, 160000000000000, 180000000000000, 200000000000000, 225000000000000, 250000000000000, 280000000000000, 320000000000000, 360000000000000, 400000000000000, 450000000000000, 500000000000000, 560000000000000, 630000000000000, 710000000000000, 800000000000000, 900000000000000, 1000000000000000, 1120000000000000, 1250000000000000, 1400000000000000, 1600000000000000, 1800000000000000, 2000000000000000, 2250000000000000, 2500000000000000, 2800000000000000, 3200000000000000, 3600000000000000, 4000000000000000, 4500000000000000, 5000000000000000, 5600000000000000, 6300000000000000, 7100000000000000, 8000000000000000, 9000000000000000, 10000000000000000, 11200000000000000, 12500000000000000, 14000000000000000, 16000000000000000, 18000000000000000, 20000000000000000, 22500000000000000, 25000000000000000, 28000000000000000, 32000000000000000, 36000000000000000, 40000000000000000, 45000000000000000, 50000000000000000, 56000000000000000, 63000000000000000, 71000000000000000, 80000000000000000, 90000000000000000, 100000000000000000, 112000000000000000, 125000000000000000, 140000000000000000, 160000000000000000, 180000000000000000, 200000000000000000, 225000000000000000, 250000000000000000, 280000000000000000, 320000000000000000, 360000000000000000, 400000000000000000,



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question with which she seeks to silence *us*. 'You have no Priest, no altar, no sacrifice, and therefore no Church.' All she would have had to do would have been to explain, that in the Mass there was a true propitiatory sacrifice of the Godman, Christ Jesus, continually made upon the altars of the Churches. If Rome had been then what she is now, it is evident that such an objection never could have been thought of, Priests, altars and sacrifices, being the most prominent part of her religious system.

But how did the early Christians answer the objection?—They answered it just exactly as we, my Brethren, answer the Romanists now, by asserting that they had sacrifices, true sacrifices, and far better and more acceptable to God than any mere material sacrifices, namely, *spiritual* sacrifices—the sacrifices of prayer and praise, and alms-giving, and pure hearts and holy lives. This was their answer to the Pagans—but of the Propitiatory Sacrifice of the Mass, we find not a word among them.*

The Ancients did all of them speak of the Holy Eucharist as an offering and a sacrifice—but then it was always in such a way as to show plainly that they knew nothing of the Romish sacrifice of the Mass. They spoke of it as a sacrifice of praise—as a sacrifice of alms and thanksgivings—as a *commemorative sacrifice*, a memorial of the one sacrifice of Christ on the Cross—but never as a repetition or renewal of the one great sacrifice, and they never spoke of it as *propitiatory*.

And here I shall cite one testimony, and one only to conform this point.

Theodoret, (A. D. 430), writing upon the Epistle to the Hebrews, says:—"But here the following questions may be asked: Since the Levitical Priesthood has *now* come to an end,—and since He who is the High Priest according to the order of Melchizedek, has offered His sacrifice, and has made other sacrifices to be needless, how is it that the Priests of the New Covenant perform the mystical ministration, (that is of the Holy Eucharist)? The answer is this. It is well known to all that are instructed in divine things, that we do not offer *any other*

* See this proved at length in *Waterland*, on the Euch., cap. xii, and his *Distinctions of Sacrifices*, sect. 5.

sacrifice, but we execute the commemoration of the one sacrifice which Christ offered on the cross. For the Lord commanded us to do so, saying, *Do this in remembrance of Me.*" Now, mark what follows, my Brethren. "And this we do, in order that by *contemplation we may call to mind the figure of the sufferings which He underwent for us, and may stir up our love towards our Benefactor, and await the fruition of the good things to come.*" I could easily cite passages to this same effect from every Christian father for nearly 1,000 years after Christ; but this one will suffice; for it affords abundant proof that the Church of that day knew nothing whatever of the Propitiatory Sacrifice of the Mass.

Bishop Jewel's Challenge.

Antiquity, then, knew nothing of the Mass. Antiquity has been well searched by Romanists to find mention of the Mass; but there is none, and so none can be found. More than 300 years ago, our great champion Bishop Jewel, made the Romanists this public challenge at Paul's Cross in London:

"If any learned men of our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any Catholic Doctor or Father, or out of any old general council, or out of the Holy Scriptures of God, whereby it may be clearly and plainly proved, that there was any private Mass in the whole world at that time for the space of 600 years after Christ—or, that there was then any communion ministered unto the people under one kind—or, that the people was then taught to believe that Christ's Body is or may be in 1000 or more places at one time—or, that the Priest did then hold up the sacrament over his head—or, that the people did then fall down and worship it with Godly honor—or, that it was lawful then to have 30, 20, 15, 10 or 5 Masses said in one Church in one day, &c., &c., &c., I promise that I will give over and subscribe unto them."

This challenge never has been answered, and never will be, for it cannot; there is no mention of any one point of Popery in any one writer of all sincere Christian antiquity.

The destructive character of the Church of Rome.

The Holy Scriptures, Right Reason, Christian Antiquity all failing—on what ground does Rome now invite us to enter her pale?

What ground,—can there be any other? Can it be that she is not willing to leave to us the solid foundation of these three great pillars of the Chris-

tian Faith,—the Scriptures, Reason, and the testimony of Antiquity? No, none of these. Reason's eyes must be put out, if Rome is to stand. The Holy Scriptures must be silenced, because those sacred oracles refuse to be in her hand, what her most honored sons have profanely called them, "a nose of wax," and "a flexible rule of lead." The writings of the Fathers must be corrected, or rather corrupted, and when that fails, through the progress of learning, the Fathers themselves slandered and depraved as ignorant and heretical.*

What then remains to us? *The present voice of the so-called infallible church*—between that, she tells us, we must choose and INFIDELITY. Is it any wonder then, that, when that voice is itself so inconsistent and contradictory, when its utterances are so monstrously unreasonable—when nothing less is demanded that that man, believing what is contradicted by his senses, his reason and his conscience, shall cast himself down before the feet of men altogether like himself, and receive their every word as infallible truth—is it any wonder, I say, that, when this is demanded, in the name of God and His Christ, all faith in God and Christ should be thrown away, and a refuge sought in utter unbelief? For, is it not known that the great mass of the intelligent men among the laity in all Roman Catholic countries are unbelievers?

The Security of the Anglican Church.

But, thank God, Brethren, *we* are not left to choose between Rome and infidelity. We have the pure and undefiled Gospel of Christ—scriptural, reasonable and Catholic—in a Church truly Catholic and Apostolic. What has Rome to offer us that is good, which we have not already? We have the pure Gospel, which Rome, unhappily, has not to offer us—would to God she had!—the true Catholic Faith, in all its original simplicity and beauty, as it is proposed to us in the Holy Scriptures, as it is set forth in the three Creeds, and as it was held and taught by the Catholic Church throughout the whole world for many hundreds of years—yes, Rome's best and ablest champions being the witnesses. We have the

* See this abundantly proved in Wordsworth's Letters to Gordon, Series i. and ii

Sacraments, duly administered, by a lawful Ministry, a Ministry purely derived from the Apostolic Church—which Rome does not, as she cannot, deny. We have a pure and noble Liturgy, which our Church received in the earliest ages of Christianity, from the East, from Asia, neither from nor through Rome. We have the rites, ceremonies and usages that were in the Church in her earliest and purest days. We have in our hands the Holy word of God, in our own mother tongue, and we are so far from being cautioned against it as a dangerous book, that in nothing do the clergy labour more than to induce us to search it and study it. We have thus a well-grounded, reasonable belief of all the articles of the Christian faith. We believe them on the authority of the Holy Word of God, and on the testimony of a pure Christian Antiquity; we believe them, also, because they are most agreeable to the principles of Reason, and the voice of Conscience. We have, thus, the utmost certainty of faith, which brings with it an assured peace of mind. We have peace and joy in life, and a hope full of immortality, a hope which sustains us and takes out of death its sting, because we know *Whom* we have believed, and are persuaded that He is able to keep that which we have committed to Him—our souls, which, if we must die before He comes, we commit at death into His hands without fear—we *know* that He is able to keep them until “that day.” To give up all this our precious and glorious inheritance—of which we confess ourselves most unworthy, and that we have indeed come short in the use of it, of the glory of God—to give it all up for what Rome has to offer us—would be to give up light for darkness—hope for despair—peace for perpetual doubt, unrest, and the fear of death.

Do I then claim infallibility and perfection for the Anglican Church? No, far from it. If one member suffer, all the other members suffer with it. We cannot be so ungrateful as to forget the wonderful practical reformation which our own day has witnessed in our Church, and the immense growth and progress which God has vouchsafed her. But still, with sorrow we confess that within the pale of the Anglican Church there is yet much ungodliness of life, too little zeal, too often disputes in which charity is broken; and, worst of all,

that men do arise among us saying perverse things, whom the Church is obliged to cast forth from her pale. But when was any branch of the Church militant on earth ever entirely free from these evils? Are not these the very things that prove and confirm our faith?

Is *Rome* free from evils of this sort? Are there within her pale no doubts and disputings, no differences of faith, no unsettled questions of religious controversy? With a terrible iron hand she crushes out the light of reason and the exercise of thought, silences the voice of Scripture, mangles and vilifies the writings of the Christian Fathers.—Well may we say of her, ‘They make a *wilder-ness* and call it *peace*.’—But after all *is* there *peace* in her borders? No, far from it. The principle lure they hold out to us is, certainty of faith, grounded upon their doctrine of an infallible judge. But where is this infallible judge, and how are we to get from him an infallible decision? On this capital point they cannot agree among themselves. Some few say it is the Pope; others say, no, but the Pope with his Cardinals; others deny this, and say the Pope and a Provincial Synod; others again, nothing less than the Pope and a general Council; others a general Council alone, with or without the Pope.—They hold to the *word* Transubstantiation, but *what* the actual change is, or *how* it is brought about, they differ and dispute to this very day.—They believe in the Mass, but they cannot agree *in what* the sacrifice consists. They assert a Purgatory, but as to *where* it is, or *what* are its pains, their nature and duration, they have endless disputes.—Many yet strive and even write against the Immaculate Conception. In short, there is scarcely a single point of divinity about which her doctors do not yet dispute and differ.*

Rome offers us *unity*? What unity? The unity of death. But who is it that has broken up the once glorious unity of Christendom? Rome, and Rome only. Rome alone is responsible for this. Nay, more, by cutting off from her Communion all who will not submit to

* See this proved in Edgar's *Variations of Popery*, Bp. Hall's *Peace of Rome*, Wordsworth's and Palmer's *Letters*, and Bp. Bull's *Corruptions of the Church of Rome*. This last admirable little Treatise is published as a tract by the S. P. C. K., and ought to be in every Churchman's hands, and read, and read, and read again.

her usurped dominion and her corrupted creed, she in fact cuts herself off from the one body of the Church of Christ, and is the only branch of the Church which is really guilty of the sin of schism.

The duty of English Churchmen towards members of the Church of Rome.

I speak not of the individual members of that Body, whom, for their zeal, and devotion, and good works and many virtues, we must all esteem and love. I speak of the *system*, to which they, in all sincerity, invite us to submit. With respect to our dear brethren entangled in the evils of that system, our duty is plain. It is, calmly and trustfully to wait the course of God's Providence; and, whenever an opening is offered, to be always ready, with patience and love, and meekness and long-suffering, to shew them the light of the truth entrusted to us; to shew them, that, while Rome holds all the Truth—quite covered up, and lost to a great degree, amidst a vast mass of superimposed human additions and corrupting traditions of men—the Anglican Church holds the same Truth, in all its original lustre and purity, uninjured by human additions, unimpaired by any losses.

The responsibility involved in our possession of the Truth.

For ourselves, my Brethren, ought we not to thank God every day for this great and blessed privilege? Ought we not to think more than we do of the *responsibility* it involves? Is it not—must it not be the bounden duty of every one of us to acquaint himself with the faith as held and taught in our own Church, and to be always ready with meekness to give, to every one that asketh us, a reason of the hope that is in us—a reason, which, coming up warm out of the deepest convictions of our hearts, will carry conviction to the heart of him that hears us? How does the zeal of the members of that fallen Church in this respect put us all to shame! For we never meet one of them, who is ashamed to own himself a son of the Church of Rome, or, unable or unwilling to tell why he is so.

My task—an ungrateful one to me, so far as it has been a work of controversy—is done. Controversy, however at times unavoidable, never can be otherwise than distasteful to the Christian Pastor. Controversy is not the food of the soul, but truth—the sincere milk of the word. Remember this. If you know the truth, the truth will make you free.

If I have succeeded in awakening in you a desire to know more of the teaching of your own Church,—which is the teaching of the true Catholic Church—on the great subjects we have been considering, my labour is not lost. The state and place and condition of the soul after death and in eternity—the communion of the believer with Christ His Saviour, in the Sacrament of His Body and Blood—the nature and efficacy and sufficiency of the one Sacrifice for sins—the eternal Priesthood of Christ, and His continual intercession for us on high,—these are subjects well worthy of our deepest, most careful, most persevering study and meditation. Without some intelligent, living, practical faith, respecting them all, no Christian can ever be fitted for his duties in this life, or to meet his Lord in peace at His coming.

That Coming is drawing on. The joyful Festival of His first coming is close at hand. On that day we go to the House of God to meet our Saviour, and to feast at His Table. Let me earnestly express the hope that not one here to-night will turn his back on Christmas day upon his Lord, and refuse to keep the Feast. For no one “keeps the Feast” who refuses to share in feasting upon the Commemorative Sacrifice of Christ’s death.

Come, then, to this feast, with pure and clean hearts, with Christian joy and gladness, with adoring love to “the Lamb of God, which taketh away the sin of the world.” And this year, let it be a part of our sacrifice of thanksgiving that our Church and Nation have been delivered from the terrible iron bondage of the Romish usurpations and corruptions—that *to us* that “darkness is past, and the true light now shineth.”

NOW “UNTO HIM THAT LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER; TO HIM BE GLORY AND DOMINION FOR EVER AND EVER.—AMEN.”